



## THE TWELVE PRINCIPAL UPANISADS

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# THE TWELVE PRINCIPAL UPANISADS

(IN THREE VOLUMES)

*Text in Devanāgarī and Translation with Notes in  
English from the Commentaries of Śaṅkarācārya  
and the Gloss of Ānandagiri and the  
Commentary of Śaṅkaraṇand*

## VOLUME III

CHANDOGYA AND KAUSHĪTAKI BRĀHMAṆA UPANIṢADS

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WITH

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## PUBLISHERS' NOTE

THE English translation of the Twelve Principal Upanisads with notes from S'ankarācārya and the Gloss of Ānandagiri are now issued with text in Devanāgarī in three separate volumes. The first volume contains nine Upanisads, viz, Īśa, Kena, Katha, Prasna, Mundaka, Māṇḍūkya, Taittirīya, Aitareya and S'vetāśvatara Upanisads. The second volume contains the Brhad-āraṇyaka-Upanisad. This is the third volume containing the Chāndogya and Kausītaki-Brāhmaṇa Upanisads.

We are under obligations to Dr C Kunhan Raja, M A, D Phil (Oxon), Professor of Samskr̥t, Madras University, who carefully went over the proofs, suggested many improvements and finally saw the transliteration brought up to date.

## PREFACE

THE chronology of the Old Testament has influenced almost all the speculations of Oriental scholars in regard to the possible date of the *Vedas* and the *Upanisads*. It is very difficult to say anything with positive confidence on this subject but this much is certain that the *Upanisads* at least the ten principal ones are not in any way posterior to the *Vedas*. The argument that a philosophy like that embodied in the *Upanisad* cannot exist side by side with the nature worship of the *Vedas* loses its force when the *Sūktas* of the *Veda* are regarded as symbolic only of those esoteric truths which were taught through the *Upanisads* to the select few. Symbology helps the solution of many a riddle over which philology has either sat in despair or which it has understood only to misunderstand. The history of all the great religions of the world shows that there is nothing inconsistent in the possible existence of a sublime philosophy with the empty formalities of popular religion. And this circumstance in itself is an indirect argument against the later origin of the *Vedas* and the *Upanisads*.

*Veda* means knowledge, and *Upanisad* means both the exoteric philosophy of *Brahman*, the *Advaita*, and sittings for the discussion of that philosophy. The *Upanisads* are aptly called the *Vedānta*, the end of the *Veda*, that which is reserved for those who have freed themselves from the useless bonds of formal religion. The *Veda* consists of three parts *Mantra*, *Brāhmaṇa* and *Upanisad*, including the *Āranyakas*. The *Mantra* portion contains hymns addressed to various powers, all symbolic of important truths intended, on the one hand, to teach the religion of faith and forms to the ignorant, and the philosophy of sublime unity to the initiated, on the other. The one is the *Karma-mārga*, the religion of *forms*, and the other is the *Jñāna-mārga*, the religion of philosophy or knowledge. There is a way between the two, leading from *Karma* to *Jñāna*, called *Upāsana*, or the invoking of any particular power of nature. This is different from the general *Karma-mārga*, inasmuch as *Karma* does not mean anything performed with a special aim and for a special purpose. *Karma-mārga* is only the general religion of faith which leads to *Upāsana* and *Jñāna*. The word *Karma* should in this place not be confounded with that philosophical law of necessity which is called by that name.

The *Upanisads* teach the philosophy of absolute unity. By unity is meant the oneness of the subject, all experience of objective existence being regarded as in and of it. Experience implies consciousness. and

consciousness apprehension or "pure reason" is the only reliable self-illuminated absolute factor of our knowledge. All else is but mere representation in and through the mode of this consciousness. The world of being is nothing, considered apart from consciousness which, in its turn, is entirely independent of experience. It cannot in any manner be negated for the very negation implies its existence. This is the realm of the absolute ever-existent *Brahman*—an abstraction appropriately expressing this idea of unity in duality, being a term expressive of the whole of that which can be none other than a compound of Thought and Being.

This Absolute is not the Unknowable of Agnosticism nor the inexplicable atom of Materialism. Materialism is in fact out of question inasmuch as the Absolute of the Upanishad is not a result of organization nor a property of matter. It is something always independent of everything, and self-illuminated self-subsistent. It is everywhere, but for it the world of experience is nowhere. But the Agnostic who stands half-way between Materialism and Transcendentalism identifies the Absolute with the Unknowable and makes it the source of all that translates itself into experience. This doctrine is entirely untenable for that which is Unknowable is not the Absolute but that which produces the various modifications and representations of it through experience. That something which IS and is not known *per se* by the very law of consciousness not admitting such knowledge is the Unknowable *par*

*excellence* But to describe the fountain of knowledge, absolute consciousness, which is seen in daily individual experience, as the Unknowable or even the unknowable would, at least, be a strange perversion of metaphysical language

The effect of this philosophy on practical ethics is immense. Any system of ethics not based on some clearly demonstrated world-idea falls short of practical use, and is *pro tanto* a deviation from the path of adequately fulfilling the object of existence. The variety of experience is not real, nay even experience itself is nowhere from the point of the Absolute. To lead that life wherein the variety of experience does not affect either for weal or woe is the highest practical rule of conduct in accordance with the proper aim of existence. This does not imply entire inertia as some would understand it. The variety of experience creates distinction, and sets up false limits where there exists none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of the experience. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting the source of separateness and realising that unity which is the very being and nature of the cosmos. And more than this philosophy holds that the individual is a copy of the great cosmos and that through the unity

the two in the Absolute there is always possible an  
 way from the one to the other. When the sense of  
 separateness is killed out the Absolute in the indivi-  
 dual and the microcosm is at once understood as  
 macrocosm. Pain and pleasure evil and good are  
 merged in the unity of the Absolute where all is  
 an indescribable something which is neither pleasure  
 nor pain but something supremely sublime and happy  
 to speak. This process of killing out this idea of  
 separateness is no inertia so far as ordinary language is  
 understood, and though it may not be that blind sub-  
 mission to the will of an anthropomorphic deity it is  
 only the highest possible activity and energy on a  
 higher plane. It is not neglect of duty nor renuncia-  
 tion of the world either it is mere forgetting of self  
 and its environments. This is *mokṣa*. *Mokṣa* in the  
 popular sense is a something to be achieved in the  
*Upaniṣad* it is already achieved every being is one  
 with the Absolute is in fact the Absolute what is to  
 be achieved is destruction of the sense of separateness,  
 when being accomplished *mokṣa* is easily reached. The  
 regard of this vital difference between the two ideas  
 has led many Orientalists to regard the *mokṣa* of the  
*Vedānta* and the *nirvāṇa* of the Buddhists as some-  
 thing bordering on pure inertia or entire annihilation.

The illusion theory is another puzzle in the way of  
 many. Some try to set it down to later interpolation.  
 That this is not so will be evident from the text of the  
*Upaniṣads* but a suggestion by the way may be

usefully given. Experience is endless and this endless variety creates distinctions which lead to the sense of separateness. All that is illusion in the phenomenal is only these distinctions or limitations and the sense of separateness created by them. The basis or substratum of the illusion cannot be said to be nothing nor something. It is as indescribable as the Absolute and is known to BE, though never apart from or outside of the Absolute.

Many students of Indian philosophy enamoured of the idea of moksha taught by it seek to achieve it by various processes, physical or mental, generally, known as *Yoga*. Those who do so without being fully saturated with the spirit and substance of the *Upanisads* merely take a leap in the dark and court certain death, spiritual as well as physical. The first requisite is proper familiarity with the first principles of *Advaita* philosophy (*S'ravana*), and entire love with them (*Manana*). Then follows that sublime state wherein the sense of separateness is being slowly forgotten. But even here nothing but strict practice of the noble virtues and perfect altruism will be necessarily required of the student.

M N DVIVEDI

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॥ छान्दोग्योपनिषत् ॥

THE CHĀNDOGYA-UPANISAD



## SANKARA'S INTRODUCTION

THE *Chândogya Upaniṣad*<sup>1</sup> comprises eight chapters and commences with the words "Om this letter etc." Of this work a brief commentary according to the order of the text is compendiously given for the benefit of enquirers.<sup>2</sup>

*Its connection*<sup>3</sup> [The performance of] the ceremonies prescribed [in the Vedas] when conjoined with a knowledge of the gods<sup>4</sup> fire life and the rest, becomes

<sup>1</sup> The knowledge of Brahman is called Upaniṣad because it completely annihilates the world together with its cause (ignorance) with regard to such as possess this knowledge for this is the meaning of the word *sat* (to destroy to go) preceded by *Upaṇi* (upa near or certainty). A work which treats of the same knowledge is also called Upaniṣad."

<sup>2</sup> The *Chândogya Brâhmana* of the Sama Veda whereof this Upaniṣad forms a part, contains ten chapters (prapathakas) of these the first two are called the *Chândogya Mantra Brâhmana* the rest constitute the *Chândogya Upaniṣad*. SANKARA having commented upon the *mantra* portion, now begins with the Upaniṣad which will account for the abruptness and brevity of this Introduction.

<sup>3</sup> That is the relation subsisting between the Upaniṣad and the rituals of the Vedas or in other words the scope and tendency of the work.

<sup>4</sup> The word *deva* (god) is used in the Vedas to signify any thing great glorified or much attended to and accordingly we find the vital functions called devas. In the Rg Veda pestles and mortars—and even the leather strainers used in the preparation of the moon plant juice—when they form the subject of a hymn—are honoured with the same epithet. In the Bible the English equivalent of this word is often used in much the same sense thus "Whoso end is destruction whose god is their belly" Philippians chap. iii. v. 19.

the cause of transition to the Brahmalo $\text{\u00b0}$ ka,<sup>1</sup> by a luminous path, (*arcirādi mārḡa*), without such knowledge it leads to the Candraloka (region of the moon) by a darksome path (*dhūmādi mārḡa*) Those who follow the impulses of their passions,<sup>2</sup> losing both these paths, are doomed to inextricable degradation But as by neither of these two paths can absolute beatitude be obtained, and as a knowledge of the non-dual soul independent of ceremonies is necessary to destroy the cause of the threefold mundane transition, this Upanisad is revealed

By a knowledge of the non-dual soul, and by no other means, is absolute beatitude obtainable ; for it is said : " Those who believe otherwise (*i.e.*, in duality) are not masters of their own selves, and inherit transient fruition ,<sup>3</sup> while he who acknowledges the reverse becomes his own king " Moreover a believer in the

<sup>1</sup> " The Vedāntic disclosure of a future state, considering the souls of men as ascending or descending according to their respective actions, treats of several worlds or stages of existence, the highest of which is Brahmalo $\text{\u00b0}$ ka The being of untainted piety and virtue obtains *mukti* or liberation from all changes of existence, becomes immortal, obtains God, revels in the enjoyment of Him, and, as says the *Svetāśvatara Upanisad*, ' has the Universe for his estate ' " — *Tatvabodhinī Patrikā*

<sup>2</sup> This part of the sentence may be rendered, " Those who follow nature (*svabhāva*)," etc, as an allusion to the *Svābhāvika* Buddhas, who deny the existence of immateriality and assert " that matter is the sole substance, which in its varied forms of concretion, and abstraction, causes the existence and destruction of nature or palpable forms " *Ānandagiri*, however, does not allude to the *Svābhāvikas*

<sup>3</sup> The passage may be rendered " They are dependent, and become of regions perishable, etc " The version above given is after *ĀNANDAGIRI*.

deception of duality suffers *pain* and bondage (transmigration) as the guilty suffer from the touch of the heated ball <sup>1</sup> while a believer in the truthful soul without duality like the not guilty escaping unscathed from the touch of the said ball, absolves himself from all liability to pain and bondage hence a knowledge of the non dual cannot be co-existent with works <sup>2</sup>

When a belief in such texts as, 'The being one without a second' All this is the divine soul once grows in the mind to annihilate all distinctions about action actors and fruitions nothing can withstand that belief <sup>3</sup> If it be said, that a belief in ritual ordinances will prove prejudicial to it—this is denied Since rites are enjoined to one who is conscious of the nature of actor and recipient and is subject to the defects of envy anger and the rest, he alone is entitled to their fruits From the injunction of ceremonies to him who knows the Vedas may it not be inferred that the conscient of the non dual is also enjoined to (perform) ceremonies?—No because the natural distinctive knowledge of actor, recipient and the rest which is included in ceremony is destroyed by [a proper understanding of] the Śrutis

<sup>1</sup> An allusion to the ordeal by fire For the manner in which men underwent this ordeal see Macnaghtens Hindu Law vol i p 311

<sup>2</sup> That is ceremony and knowledge are opposed to each other as light and darkness and therefore cannot co-exist in the same recipient—ĀNANDAGIRI

<sup>3</sup> That is when a knowledge of the true nature of soul shows the futility of ceremonies and their fruits that impression cannot be undone by other causes

“The being one without a second” “All is the Divine soul,” etc Therefore actions are enjoined to him only who is ignorant, and not to the conscient of the non-dual. Accordingly it has been said “All those (who are attached to ceremony) migrate to virtuous regions, he, who reposes in Brahman, attains immortality.”

In this discourse on the knowledge of the soul without duality the object and exercise of the mind in both cases being the same, are also related certain auspicious forms of adoration (*upāsana*), [1st such] the recompense of which closely approximate to salvation, [2nd such] the subject of which founded on the S'rutis: “Om is mind,” “Om is corporeal,” is Brahman differing but slightly from the non-dual, [and 3rd such as] are connected with ceremony, although their recompense is transcendent.

The knowledge of the non-dual is an operation of the mind, and inasmuch as these forms of adoration are modifications of mental action, they are all similar, and if so, wherein lies the difference between the knowledge of the non-dual and these forms of adoration? The knowledge of the non-dual is the removing of all distinctive ideas of actor, agent, action, recompense and the rest engrafted by ignorance on the inactive soul, as a knowledge of the identity of a rope removes the erroneous notion of a snake under which it may be [at first] perceived, while *upāsana* (adoration) is to rest the mind scripturally upon some support, and to identify the same with the thinking mind, (a process) not

much removed from this transcendent knowledge  
Herein lies the difference

Since these forms of adoration rectify (the quality of) goodness (sātvā), display the true nature of the soul contribute to the knowledge of the non dual and are easy of accomplishment from having supports they are therefore primarily propounded and first of all that form of adoration which is allied to ceremony inasmuch as mankind being habituated to ceremony adoration apart from it is, to them, difficult of performance



## FIRST CHAPTER

### SECTION I

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमयो वह्निमिन्द्रियाणि च  
सर्वाणि सर्वं ब्रह्मोपनिषद माह ब्रह्म निराकुर्या मा मा ब्रह्म  
निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य  
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

1. ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति ह्युद्गायति तस्योपव्याख्यानम् ॥

Om<sup>1</sup> this letter, the Udgītha, should be adored.  
Om is chanted • its description

<sup>1</sup> Om, when considered as one letter uttered by the help of one articulation, is the symbol of the Supreme Spirit. It is derived from the radical अण् to preserve, with the affix अन "One letter (Om) is the emblem of the Most High" *Manu*, II, 83 "This one letter, Om is the emblem of the Supreme Being" *Bhagavad-Gītā*. It is true that this emblem conveys two sounds, that of *O* and *m*, nevertheless it is held to be one letter in the above sense, and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges and Q, W, X, in English and others. But when considered as a trilateral word consisting of अ (a), उ (u), म् (m), Om implies the three Vedas, the three states of human nature,

*Om! this letter should be adored* The letter 'Om' is the most appropriate (if nearest) name of the Deity (*paramātma* or 'supreme spirit'). By its application He becomes propitiated as men by the use of favourite names. From its perfect applicability and definitive and comprehensive character the sound Om exclusively is here pointed out by the particle 'the this'. It is, further emblematic<sup>1</sup> of the divine soul as images are of material objects. Being thus a designation and a representative of the Supreme Spirit it is known in all the Vedāntas as the best means towards the accomplishment of His adoration. Its repeated use at the commencement and close of all prayers and Vedic recitations establishes its pre-eminence and for these reasons this eternal letter denoted by the term Udgītha from its constituting a part of the Udgītha<sup>2</sup> should be adored to this Om as the substance<sup>3</sup> of all actions and the representative of the Supreme firm and undeviating attention should be directed.

The Śruti itself has assigned a reason why the word Udgītha is expressive of Om—this is chanted (Udgāyato). As the chanters of the Udgītha hymns begin with Om by Udgītha Om is implied. By its description<sup>4</sup> is implied the narration of the mode of its adoration of its attributes

the three divisions of the universe and the three deities Brahmā, Viṣṇu and Śiva agents in the creation preservation and destruction of this world or properly speaking, the three principal attributes of the Supreme Being personified as Brahmā, Viṣṇu and Śiva. In this sense it implies in fact the universe controlled by the Supreme spirit—RĀMAMOḤUN ROḤ.

<sup>1</sup> अक्षरं immutable imperishable undecayable and also a letter of the alphabet. That which passes not away is declared to be the syllable Om thence called Aksara. Manu II 81.

<sup>2</sup> Lit. part member प्रतिर

<sup>3</sup> Name of that portion of the Soma Veda (second Chapter) which comprehends the hymns recited at the sacrifice of the moon plant (Soma yajña). Vide Stevenson's Soma Veda.

<sup>4</sup> The Udgītha hymns are chanted at the Soma yajña and Om being an essential member of those hymns is called in the commentary कर्मणि प्रत्ययः

and fruition प्रवर्त्तते "commenceth," (understood) should be the concluding verb of the sentence

2. एषा भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोषधयो रसः  
ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋक्स ऋचः साम  
रसः साम उद्गीथो रसः ॥

The earth *constitutes* the essence of all substances, water is the essence of the earth, and annual herbs of water, man *forms* the essence of annual herbs, and speech is the essence of man, Rk is the essence of speech, Sāma of the Rk, and of the Sāma, the Udgītha is the essence.

"Of all substances," moveable and immoveable, the earth is the "essence" (रस), i.e., source, (गति) place of dependence, (परायण) asylum (अवश्रम) "Water is the essence of the earth", water being (as it were) the warp and weft<sup>1</sup> of the earth, is called its essence "Annual herbs," being matured and elaborated by "water," form the essence of that element Of annuals "man is the essence," being matured by aliment<sup>2</sup> Of that "man, speech is the essence", speech being his pre-eminent attribute is styled his essence Of all speeches the Rk hymns are the essences, being pre-eminent, of all the Rk hymns, the Sāma Veda is the essence, being more pre-eminent, "and of the Sāma" Om, the Udgītha, the subject of this discourse, "is the essence," being sublimer still.

3 स एष रसानां रसतमः परमः परार्थोऽष्टमो यदुद्गीथः ॥

The Udgītha is the quintessence of all these essences, it is the Supreme, the most adorable, the eighth.

<sup>1</sup> By the terms *ota* and *prota* the commentator alludes to the repeated origin and dissolution of the earth from and into, water

<sup>2</sup> The produce of annuals

Thus this Om named Udgitha being the last of all successive essences is (called) the quintessence (सन्तम) being an emblem of the Deity it is the most adorable—पराध्य from *ardha* place and *para* pre eminent —worthy of the abode of the Supreme that is worthy of being adored as the Deity The eight —calculating from the essence of the earth the Udgitha is the eighth

४ कतमा कतमकृतमत्कतमत्साम कतम कतम उद्गात इति विमृष्ट भवति ॥

What? What is the Rk? What? What the Sama? What? What the Udgitha? These are questioned

It has been said that Rk is the essence of speech it is now asked what is that Rk? What that Sama and what the Udgitha? The repetition of the word what [कतम—क with the affix क्तमच् in the text] is expressive of the earnestness of the enquirer The affix क्तमच् is used in asking questions regarding different classes<sup>1</sup> there is no plurality of the class Rk how is then such an affix used here? The word जातिपरिप्रश्न being a compound of जातो and परिप्रश्न (questions into a class) applying to the individual hymns of the class Rk and not of जात and परिप्रश्न (questions regarding classes) it is not objectionable It might be said that the instances सन्तम स, which Kaṭha ? and the like can be explained by taking this word to be a compound of जाते and परिप्रश्न and not of जातो and परिप्रश्न but that cannot be the enquiry being into the individual hymns of the class Kaṭha Were this compound composed of जाते and परिप्र some additional rule would be necessary for the elucidation of the passage in the text These are questioned i.e. these interrogations are made Questions being put their replies follow

५ वागेनैव प्राण सामोमित्येतदक्षरमुद्गीतस्तदा एतन्मिथुन यदाक् च प्राणैवैव च साम च ॥

<sup>1</sup> Bohtlingk's Panini, chap V Sec 3 Rule 93—Vol II p 359  
A portion of the Yajur Veda

Rk is speech, Sāma is life, and Om, this letter, is the Udgītha. Verily this and that, speech and breath (*prāna*) Rk and Sāma, make a *mithuna* (couple)

“Rk is speech,” etc. The identity of speech and Rk *established in the text*, is not prejudicial to the Udgītha being the eighth (verse 3), the topic being different that of proving the all-gratifying attribute of Om. Speech and breath (*prāna*) are the sources of Rk and Sāma, hence speech is said to be Rk, and breath (*prāna*) Sāma. By the use, in due order, of [the words] speech and breath, the sources of Rk and Sāma, the whole of the Rk and Sāma hymns are included, by the Rk and Sāma being thus taken in all the ceremonies capable of performance through them are *necessarily* included, and by them all motives, *which impel to ceremonial works*, are also included. And thereby all doubts regarding the all-comprehensiveness of “Om, this letter the Udgītha,” are removed.

“Verily this and that” indicate the Mithuna couple, and what that Mithuna is, is thus related. “Speech and breath” (*prāna*) the sources of all the Rk and Sāma hymns, from the (couple) Mithuna. “Rk and Sāma” *in the text* signify the sources of Rk and Sāma, and not a distinct couple of Rk and Sāma, otherwise there would be two couples one of speech and breath, and the other of Rk and Sāma, and the use of the singular (“this and that make a couple”) would become inadmissible, hence it follows that speech and breath the *sources* of Rk and Sāma constitute the couple.

6 तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे सःसृज्यते यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥

The Mithuna unites with the letter Om, as couples uniting together gratify each other's desires.

“The couple” defined above “unites with the letter Om.” Thus this couple which has the attribute of

gratifying all desires being united incorporated with the letter Om the all gratifying power of the letter is likewise established The exclusively phonetic nature of the letter Om its being utterable by the breath of life (*prāṇa*) and its union with the couple having been established an example is adduced to illustrate the *aforesaid* all gratifying attribute of that couple As in the creation so the couple existing in the innate soul realizes the all gratifying power of the letter Om

7 आपयिता ह वै कामानां भवति य एतदेव विद्वानक्षरमुद्गीयमुपास्ते ॥

He verily becomes the gratifier of desires who knowing it thus adores the undecaying Udgītha

To shew that the adored (Udgītha) of this letter also partakes of its merits it is said 'He verily becomes the gratifier of the desires of his *yajamāna*<sup>1</sup> (employer) who adores this letter this all granting Udgītha i.e. he procures for himself the aforesaid recompense thus the *Sruti* 'With whatsoever object it is adored that is fulfilled

8 तद्वा एतन्नुज्ञाक्षरं यद्वि किञ्चानुजानात्योमित्येव तदाहेया एव  
समृद्धिर्ननुज्ञा समप्रयिता ह वै कामानां भवति य एतदेव  
विद्वानक्षरमुद्गीयमुपास्ते ॥

Verily this is an injunctive term Whatever is enjoined Om is surely repeated hence this injunction is called Prosperity He verily becomes the gratifier of desires and promoter of prosperity who knowing all this adores the undecaying Udgītha

<sup>1</sup> An employer of priests at a sacrifice the person who institutes its performance and pays its expense

<sup>2</sup> Sāṅkara argues that if he can procure the gratification of the desires of his employer he must of course be able to gratify his own wishes

Om is also prosperity. How? "Verily this" (the subject of discourse) "is an injunctive term," *Anujñāksaṁ*, from *anujñā* and *aksara*, *anujñā* signifying "injunction," "order," and ultimately the letter Om. How came it to be an injunction explains the Śruti "Whatever is enjoined" or assented to, by the learned or wealthy regarding learning or wealth, it is done by saying 'Om', thus in the Veda, "thirty-three" is assented to by Om.<sup>1</sup> In worldly affairs likewise when one is addressed with such words as, "I appropriate this wealth of yours," Om is his assent. The letter Om is called "Prosperity" for injunction and prosperity are *here* equivalent, from the latter being the origin, source or root of the former. The prosperous alone can pass the word of command, "Om," wherefore is that letter possessed of *the attribute of* prosperity. By the adoration of the prosperous Udgītha he partakes of its quality and promotes the desires of his employer, who knowing it thus adores, etc.

9. तेनेय त्रयी विद्या वर्तते ओमित्याश्रावयत्योमिति ज्ञासत्योमित्युद्गाथ-  
त्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥

Through its greatness and effects is the three-fold knowledge maintained, for the worship of this letter is Om recited, Om exclaimed, Om chanted.

The letter Om is now eulogized for its adorableness, and as an inducement to its worship

How? By that same letter the three-fold knowledge, comprising the Rg-Veda and the rest, is maintained, *i e*, the ceremonies enjoined therein, for recitations and other processes of the Vedas cannot maintain the threefold knowledge themselves [*i e*, the Vedas,] whereas it is plain that the ceremonies do. How? It is evident from the premises "Om is recited! Om is exclaimed!

<sup>1</sup> An allusion to a Vedic tradition YĀJÑAVALKYA having been asked by ŚĀKALYA as to how many gods there were, said "Thirty-three" Śākalya assented by saying, "Om"

Om is chanted that the Soma yaga [sacrifice of the moon plant] is alluded to the rites whereof are for the worship of this letter the emblem of the Divine Soul the adoration of which is the worship of the Deity & Self thus in the Bhagavad Gītā Mankind attain excellence by adoring him through their respective works What are its greatness and effects ? By the greatness of Om is implied the existence of priests institutors of sacrifices and their wives and by its effects oblations of *fermented* corn barley or the like Sacrifices and burnt offerings are performed through this letter thereby is the sun maintained from the sun proceed life and aliment through the instrumentality of heat and rain through life and aliment are sacrifices performed It is therefore said [in the text] through the greatness and effect of this letter etc

That it might not appear that ceremonies are due to those only who are proficient in the knowledge of Om the Śruti proceeds

10 तेनामो कुरुता यश्चेतदेव वेद यश्च न च । नाना तु विना  
चापिवा च यदेव विचरा कगेति श्रद्धयोपनिष । तदेव  
वीनयत्त भवतीति नान्यतस्त्वयाक्षस्त्योपन्यान्यन भवति ॥

Both those who are versed in the letter thus *described*, and those who are not alike perform *ceremonies* through this *letter* Knowledge and ignorance are unlike each other What is performed through knowledge through faith through Upaniṣad is more effectual This verily is the description of the letter

Both those who are versed in the letter thus described and those who are proficient in more ritual performances but know not its exact nature perform ceremonies Since both are entitled to fruition from their capability in ritual works of what import then is a



knowledge of the exact nature of this letter, it being evident that *the succession of cause and effect is invariable and altogether irrespective of the knowledge of such succession*, thus, the use of myrobolams causes purgation to all, whether apprized of its effects or otherwise? But that cannot apply here, for "knowledge and ignorance are unlike each other," *i e*, they are distinct in their natures, *and cannot lead to a similar fruition*

Is the knowledge of the letter Om as a component of ceremony, and its knowledge as the quintessence, the all-gratific and the prosperous, the same? No Since the latter knowledge is additional to knowing it has a mere part of ceremony, it is reasonable that the fruition thereof should be greater, just as in worldly affairs, in the sale of a ruby or other jewel, *for instance*, a jeweller from his superior knowledge obtains advantages over a forester (*s'abara*), so a work performed "through knowledge," *i e*, with a consciousness of its nature, "through faith," with a confidence in its results, "through Upanisad," with a devotion or an earnest application of the mind, "is more effectual" *than otherwise*, *i e*, when unaccompanied with adequate knowledge, it does not produce great results Works with knowledge having been declared "more effectual," it is to be inferred that works without knowledge are *also* effectual, *but only in a positive degree*, for the ignorant are not *wholly* disentitled to works, as it is to be found, in the ANUSASTI chapter of the *Rg-Veda* that even ignorant men can officiate as *priests*

The adoration of this letter as the quintessence, as the all gratifier, or, as the prosperous is all the same, there being no difference in the effort necessary for its performance, multiplicity of attributes merely denotes varied means of adoration.

This is the description of the letter under discussion, called the Udgitha

## SECTION II

१ देवासुरा ह व यत्र सयतिर उभये प्राजापत्यास्तद्ध देवा  
उद्गीरमानहुग्मननानभिमवि नाम इति ॥

Wherefore indeed the Devas (Gods) and the Asuras (demons) the offspring of Prajāpati contended There of the *Devas* collected the Udgītha *saying* hereby we will overcome the Asuras

Wherefore indeed etc The Devas are faculties which are enlightened (regulated) by the Śāstra the word being derived from div to illuminate enlighten manifest The Asuras are opposed to the former they are faculties devoted to enjoyment of self in all its vital functions and are naturally the types of darkness The indeclinables ह and वै are introduced to indicate connection

Wherefore i.e. with the object of depriving each other of their objects of desire the Devas and Asuras contended contested the root यद् to exert to endeavour with the prefix यम् meaning to fight to contest to contend The Asuras or the dark passions common to all animated creatures being naturally disposed to overcome those faculties which have the light of the Śāstra for their guide and again the Devas or faculties enlightened by the Śāstra being opposed to the former the wars of the Devas and Asuras i.e. their mutual contention for supremacy are constant from eternity within the breast<sup>1</sup> of every creature

This contest is here narrated by the Śruti in the form of a tale in order to develop a knowledge of the cause of virtue and vice and of the purity of life<sup>2</sup> Both the Devas and the Asuras are the offspring of Prajāpati

<sup>1</sup> Lit body

We ought we think to render here the word *prāṇa* by soul for Śankara evidently had his eye on the *mukhya prāṇa* chief life or vital air of the 6th verse when he penned this line

Prajāpati is the designation of a soul proficient in knowledge and ceremonies, thus says a Śruti, "Verily the soul is the *Uktha*, he is the great Prajāpati"<sup>1</sup> Knowledge and natural propensities being opposed to each other, though proceeding from the same source, they are likened to the discordant sons of one parent, of whom, in order to acquire supremacy, the Devas "collected" commenced the "Udgitha," or ceremonies connected with the recitation of the Udgitha, that is, they commenced the ceremonies *gotistoma*, etc the commencement of the Udgitha itself being impracticable, the object of the ceremony being to have success over their antagonists "hereby we will overcome the Asuras"

२ ते ह नासिक्यं प्राणमुद्गीयमुपासाचक्रिरे त्रहासुराः पाप्मेना  
विविधुस्तस्मात्तेनोभयं जिघ्रति सुरमि च दुर्गन्धि च पाप्मेना  
ह्येष विद्मः ॥

They adored breath as the Udgitha, the Asuras contaminated it with sin, hence it smells both fetor and aroma, being verily contaminated by sin

Wishing to commence the Udgithaic ceremony, the Devas adored breath or *nāsikya prāna* [nasal air or nasal life] so called from the nostrils being the place of its origin, the original source and reciter of the Udgitha, and possessing sensibility and the power of inhaling, under the belief of its being the Udgitha, that is to say, they adored the letter Om, called the Udgitha, as breath Nor was this being wrong and adopted at the expense of truth for in reality the letter Om is adored "You have said" [argues an opponent], "that they commenced works connected with the Udgitha,"<sup>2</sup> how can you now maintain that they adored Om as breath?" There is no inconsistency in this, for in the Udgithaic ceremony, its performer, *i e*, the soul looked upon as the Om the representative of a part or portion of

<sup>1</sup> Sāma Veda

<sup>2</sup> Verse 1st

the Udgitha—being declared as the object of adoration—and no distinct object being propounded—and that act of itself being a ceremony [the expression] Their commenced ceremony is appropriate. The *Asuras* naturally of dark disposition contaminated pierced penetrated tainted the chanter of the Devas the resplendent nasal air with the sin which proceeds from themselves [or in other words] breath elated by the desire to inhale sweet odours lost its sense of discrimination<sup>1</sup> and in consequence of this fault was tainted by sin and therefore is it said the *Asuras* contaminated it with sin. Because the *Asuras* tainted breath with sin therefore doth the breath of creatures impelled by sin inhale bad odours and hence do mankind smell both stench and perfume being contaminated by sin. The word both [उभय here used] is objectless just as in the passage. Let him expiate whose oblations both of dawn and twilight are defiled<sup>2</sup> the *Śruti* itself elsewhere on a similar occasion says that by which it inhales obnoxious (smell) is vice.

३ अथ ह चक्षुर्द्राघमुपास्माचरित्रे तद्भामुगं पाप्मना विविधुस्तन्नातरोमयं वयति मन्त्रं चानृचं पाप्मना तेषां विद्मः ॥

They then adored speech as the Udgitha the *Asuras* contaminated it with sin hence it expresses both truth and untruth being verily contaminated by sin.

१ अथ ह चक्षुर्द्राघमुपास्माचरित्रे तद्भामुगं पाप्मना विविधुस्तन्नातरोमयं वयति मन्त्रं चानृचं पाप्मना तेषां विद्मः ॥

<sup>1</sup> The sense is that the benefit of inhaling good odour was common to all—*११ A. DAQIRI*

<sup>2</sup> *I.e.* as in the passage quoted the word both does not render it necessary that the oblations of both dawn and twilight should be simultaneously defiled so here the inhalation of either feter or aroma is intended.

They then adored vision as the Udgītha, the Asuras contaminated it with sin, hence it views objects both [such as are] worthy and [such as are] not worthy of observation, being verily contaminated by sin.

5. अथ ह श्रोत्रमुद्गीथमुपासाचक्रिरे तद्वासुराः पाप्मना विविधु-  
स्तस्मात्तेनोभयं शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना  
हेतद्विद्धम् ॥

Next they adored audition as the Udgītha, the Asuras contaminated it with sin; hence it hears both what are worthy of audition and what are not, being verily contaminated by sin

6 अथ ह मन उद्गीथमुपासाचक्रिरे तद्वासुराः पाप्मना विविधु-  
स्तस्मात्तेनोभयं सकल्पयते सकल्पनीयं चासकल्पनीयं च  
पाप्मना हेतद्विद्धम् ॥

Next they adored mind as the Udgītha, the Asuras contaminated it with sin, and hence it wills both good and evil, being verily contaminated by sin

In order to establish the adorableness of the chief vital air, the Śruti here engages to prove its [sole] purity, and with that view, vision and the other vital functions (devatās, gods) are successively discussed, and forsaken as contaminated by sin proceeding from the Asuras. Those not recited, such as perception, taste and the like, are to be taken in the same light with those that are a different Śruti having said "thus, indeed, these Devatās (faculties) were pierced by sin"

7. अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासाचक्रिरे तद्वासुराः  
कृत्वा विदध्वसुर्ययाश्मानमाखणमृत्वा विध्वंसेत ॥

They then adored that which is the chief vital air, as the Udgītha the Asuras approached it and were destroyed as [is an earthen ball hit] against an impregnable rock

Breath and the rest being contaminated by vice and the idea of their being worthy of adoration being thus renounced they next adored that which is the chief vital air and which abides in the mouth as the Udgītha. It the Asuras approached as before and on wishing [to contaminate it with sin] were immediately destroyed. As in the (physical) world an earthen ball thrown against a stone to break it breaks itself and is destroyed without in the least affecting the stone so were the Asuras destroyed that which cannot be dug (khana) with a spade or the like nor even broken by an axe is *Akhana*—impregnable

Thus the chief vital air is [proved to be] pure being unsubjugated by carnal passions

४ एव यथा मानसा मृदुत्वा विध्यन्त परैरेव स विद्यन्त य  
प्यदि पाप यान्त य तन्मिनास्ति न ण्णा ॥ ५ ॥

Thus verily, as an earthen ball is destroyed when hit against an impregnable rock so doth he perish who wishes to contaminate with vice, him who thus knoweth [the chief vital air] as also he who injures him. He is as the impregnable rock

The Śruti now proceeds to propound the reward of knowing the chief vital air thus. As an earthen ball is destroyed etc is given as an example. So doth he perish is destroyed who desires to contaminate with vice unbecoming actions as also he who injures abuses vilifies or chastises him who knoweth the chief vital air to be thus as herein related—i.e. perish in a like manner he the knower of the chief vital air being—like unto an

impregnable rock, unsubjugable Breath and the chief vital air are both modifications of air, how then doth one become liable to contamination by sin and not the other? This is not inconsistent Breath by its location in an impure place, becomes contaminated while the other from its superior position remains pure and uncontaminated. As an axe [or other instrument] is made subservient to use when in the hands of a proficient person, and not otherwise, so breath, ministered by impure odour becomes polluted and not the other

9. नैवेतेन सुरमि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति  
यत्पिबति तेनेतरान् प्राणानवत्येतसु एवाऽतोऽवित्त्वोत्क्रामति  
व्याददात्येवान्तत इति ॥

Through it, man inhales not odours, sweet or foul, being itself immaculate Whatever is drunk or eaten by it supports the rest of the vital powers At the last moment, deprived of support, they depart, and make men gape at the time of their death

As the chief vital air is not contaminated by vice, so it does not inhale feter or aroma, and men perceive odour through the organ of smell only. The effect of vice not being perceivable in the chief vital air, it is said to be that by which sin is "destroyed," consumed, demolished, (अपहतपाप्मा), and this destroyer of sin itself is pure The organs of smell and the rest are selfish in their disposition, inasmuch as they are addicted to their own peculiar gratifications, not so life, which seeks the good of all

How so? Thus Whatever men eat or drink through vital life supporteth and nourisheth breath and the rest of the organs, and they are preserved thereby, and life necessarily becomes all-supporting and pure If it be questioned how the food and drink of the chief vital air maintain the rest, it is said, "at the last moment," at the time of death,

'deprived of support [food and drink] they depart that is, the organs of sense depart from or forsake the body the functions of eating and drinking being impracticable without life and the death of the organs follows as a matter of course. The disrelish of the chief vital air for food at the time of the death is evident hence the gaping which constitutes a characteristic of death from want of food

10 त॒क्ष॒गि॒र॒म॒ उ॒द्गी॒थ॒मु॒पा॒सा॒च॒क॒ ण्य॒ङ्गि॒र॒म॒ म॒न्य॒त॒ऽङ्ग॒ना॒ य॒स्त॒ ॥

Āngira adored it the Udgītha hence verily it is called *Āngirasa* [or] the essence of all the organs [Angas]

*Āngira adored it etc* [This verse has been differently rendered by Saṅkara. According to him Baka son of Dalbhya as hereafter related adored the chief vital air possessing the nature of Āngira which verily is the Udgītha

The most obvious meaning is as given above. Saṅkara was aware of this but says that the word ĀṆGIRA though in the nominative should be construed as if it were in the dative and in support of this adduces instances from the Vedas in which the nominative has been thus used]

11 ते॒न त॒क्ष॒ह॒ वृ॒ह॒स्प॒ति॒र॒द्री॒मु॒पा॒सा॒च॒क॒ ए॒त॒मु॒ ए॒व वृ॒ह॒स्प॒ति॒ म॒न्य॒ते  
वा॒ग्वि॒ वृ॒ह॒ती॒ त॒स्या॒ ए॒ष प॒ति॒ ॥

Lo Bṛhaspati adored it the Udgītha hence verily it is called Bṛhaspati, speech is *Bṛhati* [a form of metre] whereof it is the source [pati]

12 ते॒न त॒क्ष॒हा॒या॒स्य॒ उ॒द्गी॒थ॒मु॒पा॒सा॒च॒क॒ ए॒त॒मु॒ ए॒वा॒या॒स्य॒ म॒न्य॒न्त॒ आ॒स्या॒  
च॒द॒य॒ते॒ ॥



Āvāsyā also adored it, the Udgītha, hence it is called Āyāsyā, [or] that which proceeds from the mouth [Āsyā]

13. तेन तस्मै बको दाल्भ्यो विदाचकार ॥ स ह नैमिषीयानमुद्रता  
वभूव स ह स्मैभ्यः कामानागायति ॥

So, did Baka, son of Dalbhya, know it, and glorify it for the gratification of the desires of the sages of Naimusa, for whom he officiated as a chanter [of the Sīma Veda]

14. आगता न वे कामाना भवति य एतदेव विद्वानदामुद्गीयमुपास्त  
उच्यथात्मनः ॥

He who, knowing it thus, adores this undecaying Udgītha, becomes the (most successful) solicitor [of boons]. This is spiritual [worship]

who knows him thus becomes a destroyer of the fear of gloom

The Udgitha being adorable in different ways

Next subsequent to the narration of its inherent [literary] worth the Śruti commences the adoration of the Udgitha as connected with deities. He the sun who dispenseth heat should be adored as that Udgitha that is the Udgitha should be adored as the sun. The phrase that Udgitha denotes certain letters how is it to be applied to the sun? It is said rising (*Udyan*) ascending he singeth for the creation that is, for the growth of food for the creation. Did he not rise grains such as wheat would not attain to maturity consequently he singeth as do the chanters at a sacrifice—that is as the chanters at a sacrifice reciting the Udgitha pray for the abundance of food so doth the sun. Moreover ascending above the horizon he destroyeth the dread of the animated creation and nocturnal gloom. He who knows the sun as herein described becomes the destroyer both of the dread of birth and death and its cause gloom which is ignorance.

2 सनात उ प्याय चानो चोऽयोऽयमु गोऽमौ स्वर इतीमाचक्षते स्वर  
स्ति प्रयाम्बर इयमु तस्माद्वा णमि ।। मु चोद्गीधमुपासीत ॥

Verily this [the sun] and that [the chief vital air] are alike this is warm as well as that, this may be called transitive (स्वर), that is transitive and retransitive, therefore let this and that be adored as the Udgitha

3 अत्र सतु व्यानमेवोद्गीधमुपासीत यद्वै प्राणिति स प्राणो यस्यानिति  
सोऽपानाऽयं य प्राणापानो सन्धि स व्यानो यो व्यान सा  
वाक् तस्मात्प्राणजनपानन्वाचमभिव्याहृति ॥

Moreover, let Vyāna be adored as the Udgītha. That [function] by which (breath) is respired is *Prāna*, that by which [it] is inspired is *Apāna*, and the interval of the two is *Vyāna*, which is speech. Therefore speech is articulated irrespective of inspiration and expiration.

Moreover, etc. The worship of the Udgītha in a different form is now to be related. *Vyāna*, a vital action of life is to be adored as the Udgītha. Now for its nature. The function by which man "respires," breathes through his mouth or the nostrils, is called *Prāna*, that by which he "inspires," inhales, is *Apāna* or the function of inspiration. We next come to that which is the interval between the inhalation and exhalation aforesaid, a distinct function called *Vyāna*, but it is not the same which is described by the Sāṅkhyas. But why forsake these *Prāna* and *Apāna*, and assiduously apply to *Vyāna*? Because, of its functional superiority, and what is that functional superiority is next described. "Whatever is *Vyāna* is speech," that is, the function of *Vyāna* is speech. Thus the vocal function being dependant on *Vyāna*, men articulate without any reference to inspiration or respiration.

४ या वाक्सर्वतस्मादप्राणन्नपानन्नृचमभिव्याहरति यत्तत्साम तस्मादप्राणन्नपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्नपानन्नृचायति ॥

That which is speech is *Rk*, therefore do [men] articulate the *Rk* without inspiring or respiring. That which is *Rk* is *Sāma*, hence is it chanted without inspiring or respiring. That which is *Sāma*, is *Udgītha* hence is it chanted without reference to inspiration or respiration.

Again *Rk* is only a form of speech, which includes the *Sāma*, of which latter the *Udgītha* is but a form

consequently they are articulated without reference to inspiration or respiration by the assistance of Vyāna alone

5 अतो यान्यन्यानि वायान्ति क्माणि यन्नेमन्यनमाजे सरण  
 दस्य धनुष आनमनम्राणननपानस्तानि करोत्येतस्य  
 हेतोऽनमेवोद्गीमुपासीत ॥

Moreover all other mighty actions such as the production of fire by friction, running a course, or stringing a strong bow, are performed without reference to inspiration or respiration therefore is the Vyāna worshipped as the Udgītha

Nor is articulation alone the function of Vyāna other mighty actions requiring great exertions such as the production of fire by friction running a course stringing by bending a strong bow men perform without either inspiring or respiring consequently Vyāna is superior to the function of either Prāṇa or Apāna and inasmuch as adoration to the great is proper being highly efficacious as adoration to a king it is advanced to be an object of worship

6 खल्वुद्गीताक्षराण्युपासीतोद्गीय इति प्राण एवोत्प्राणेन धृतिरिति वाग्मी-  
 याचो ह गिर इत्याचक्षतेऽन यमन्ने हीदस्वस्थितम् ॥

Next verily let the letters of the [word] Udgītha be adored as the Udgītha Respiration [Prāṇa] is 'Ut, for men attain the power of rising from respiration, speech (Vak) is 'Gī, for vāk and gira, are said to be synonymous — tha is alimnt for verily every thing is supported by food [sthitam]

Next it is propounded that verily let the letters of the Udgītha be adored not the letters described in the chapter called the Udgītha but the syllables of the word

Udgitha, by adoring the syllable of a name the nominee is adored, just as Mīśra so and so “Prāna is *ut*” and this syllable ought to be believed as such. How Prāna is called ‘*ut*’ is thus explained for all *living beings* rise (*uttisṭhati*) while those that are without life rise not, and therefore they are identical. Speech is *gī*, for all honest men know speech by the word *gī*. Lastly, *tha* is aliment. All are sustained (स्थित *sthitam*) by aliment [*anna*] and therefore there is *evident* similarity between the letter *tha* and aliment अन्न. The triple similarity here shewn, in the Śruti will be (again) met with as we proceed.

7. द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरग्निस्थित्सामवेद  
एवोद्यजुर्वेदो गीः ऋग्वेदस्यं दुग्धेऽस्मै वागदोहं यो वाचो  
दोहोऽन्नवानन्नादो भवति य एतान्येव विद्वानुद्गीथाक्षराण्युपास्त  
उद्गीथ इति ॥

The heaven (*dyau*) is *Ut*, the atmosphere [*antariksa*] is *Gī*, and the earth (*prthivī*) is *Tha*. The sun (*Āditya*) is *Ut*, the wind (*Vāyu*) is *Gī*, and fire (*Agni*) is *Tha*. The Sāma Veda is *Ut*, the Yajur Veda *Gī*, and the Rg-Veda *Tha*. For him who, thus knowing, adores the letters of the Udgitha as the Udgitha, speech itself yields its wealth, and the adorer obtains alimential treasure and the power to consume the same.

8. अथ खल्वशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना  
स्तोष्यन्त्यात्तत्सामोपधावेत् ॥

Now, then, that which yields desirable objects [*will be disclosed*]. What are worthy of meditation should be thus adored. the Sāma hymn by which *the adorer* is to glorify should be enquired into.

9 यस्यामृचि तामृच यदोर्वेय तमृचि या देवतामभिष्टोष्यन्स्यात्ता  
देवतामुपधावेत् ॥

The R̥k hymns in which they [the Sāma hymns] occur, the Śages *who first promulgated them* and the Devas glorified by those hymns, should also be reflected upon

10 येन छन्दसा स्तोत्र्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोत्र्यमाण  
स्यात्तच्छतोममुपधावेत् ॥

The metre with which he is to glorify, the praise with which he is to eulogize

11 या दिशमभिष्टोष्यन्स्यात्ता दिशमुपधावेत् ॥

And the quarter facing which he is to eulogize, should also be reflected upon

12 आत्मानमन्तत उपसृत्य स्तुवीत काम ध्यायन्नप्रमेतोऽभ्याशो ह  
यदस्मै स काम समृद्धेत यत्काम स्तुवीतेति यत्काम  
स्तुवीतेति ॥

Lastly approaching his own spirit and calmly reflecting on one's object let him eulogize With whatever object he singeth—verily with whatever object he singeth—fruition doth immediately follow

Having thus successively eulogized the Sāma hymn and the like let his own self be meditated upon eulogized in meditation meditating also upon the desires (*which lead to action*) without excitement *i.e.* without error as to voice or in the enunciation of sibilants or consonants For him who thus knows fruition immediately follows What

fruition ? That which one wisheth , the repetition implies earnestness

## SECTION IV

1. ॐमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपन्याख्यानम् ॥

Om, this letter should be adored, Om is recited.  
Its description

2 देवा वै मृत्योर्विम्यतस्त्रयी विद्या प्राविशन्स्ते छन्दोमिरच्छादयन्त्य-  
देमिरच्छादयन्स्तच्छन्दसा छन्दस्त्वम् ॥

The Devas, dreading death, adopted the three-fold knowledge of the Vedas They shielded themselves with psalms The psalms are called chandas, because the Devas shielded (*acchādayan*) themselves therein

3. तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेव पर्यपरयद्यचि सान्नि  
यजुषि । ते नु विस्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव  
प्राविशन् ॥

As *Fishermen* look at a fish in water so did Death behold them in the Rk, Yajus and Sāma hymns They, apprised of it, forsaking the Vedas, of a truth betook to the asylum of Voice *Svara*

“ As *Fishermen* look at fish, in ” shallow water with a view to ascertain how they may be secured, either by hook or by drawing out the water, so Death, with a like object, beheld “ them,” the Devas, immersed in ceremonies,

i.e. he ascertained that they may be secured when their rites together with their effects which are equally impermanent shall be consumed. Where did he observe the Devas? In Rik Sāma and Yajus — i.e. engaged in ceremonies achievable by those Vedas. They the Devas having their intellect refined by their attachment to the rituals of the Vedas learnt the object of Death. Apprised of it they forsaking the ceremonies achievable by the three Vedas whereby they despaired of being defended betook to the asylum of the letter possessing of immortality and security called Svara i.e. they devoted themselves to the adoration of Om. The word ॐ of a truth not only signalizes the act but excludes all ritual performances save the adoration of Om.

१ यदा वा तं जामात्यातिवेति त्वरत्येव तानि यजुष उ म्यगे  
य त त्वमेतं मृतमय तन्प्रविश्य देवा अमृता अभवा अमरा ॥

In reciting the Rik hymns Om is articulated (*Svarati*) so in the Yajus and Sāma, therefore, indeed is this letter [the Udghitha] possessing immortality and safety called SVARA. Adopting its support the gods became immortal and secure.

How the letter Om is deducible from the word Svara is thus explained. In reciting the hymns of the Rik Yajus and Sāma Vedas Om is articulated (*Svarati*) therefore it is SVARA the letter possessing immortality and security. Adopting its support the Devas obtained immortality and safety the attributes of that support.

५ स य एतदेव विद्वानस्व प्रणीत्येतद्वाक्षरस्त्वरममृतामभयं प्रविशति  
तन्प्रविश्य यमृता देवास्तमृता भवति ॥

He who, knowing it thus praiseth this letter obtains the immortal and secure letter Svara and obtaining it like unto the Devas, becomes immortal.



Like the gods, he who, knowing this letter possessed of immortality and safety, "praiseth" it (by praise adoration is indicated) obtains it and attains immortality like unto the gods, for as the Deity is not actuated by the same feeling which makes a mortal monarch differently regard his guests according to intimacy, etc., the reward of the adoration is (alike) in all cases, neither more nor less than what the gods obtained

## SECTION V

1. अथ खलु य उद्गीयः स प्रणवो यः प्रणवः स उद्गीय इत्यसौ वा  
आदित्य उद्गीय एष प्रणव ओमिति ह्येष स्वरच्चेति ॥

Verily that which is Udgītha, is Pranava, and the Pranava is the Udgītha The Āditya in truth is the Udgītha the Pranava, for it moves resounding Om

- 2 एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः  
पुत्रमुवाच रश्मीस्त्वं पर्यावर्तयाद्वहवो वै ते भविष्यन्ती-  
त्यधिदैवतम् ॥

"Verily I sang *in praise* of the sun," said Kausītaki, to his son, "therefore have I thee alone Know the rays<sup>1</sup> and thou shalt obtain a numerous progeny" This is the adoration of Om as related to physical powers

"Verily I sang in praise of the sun," i.e., "I meditated on the sun and its rays as the same, 'therefore'

<sup>1</sup> In the original the word is used in the singular number.

have I thee alone for my son said Kauṣītaki son of  
Kauṣītaka to his son Do you know them to be different  
and thou shalt obtain a numerous progeny

१ अथा॥ १ य एवाय मुन्य प्रागल्भीधनुषार्तामिति तेष  
त्रयस्ति ॥

Next as connected with the Spirit Verily the  
chief life is to be adored as the Udgītha for resounding  
Om it proceedeth

The adoration of Om as connected with the spirit is  
next described The chief life is to be adored for it like  
the sun resounding the word of command Om sets speech  
and the other organs to their duty No body ever hears life  
*actually* resounding Om the sense therefore is that it  
enjoins to each its duty

१ एतु ज्वाहमभ्यगासि तन्नात्मन त्वमेतद्विनाति ह कौषातिकि  
पुनरुवाच प्रागा॥ न्त्य भू॥ अभिगयात्ता॥ द्रव्या वै म भविय  
न्ताति ॥

'Verily I sang in praise of that, [the chief life]  
said Kauṣītaki to his son, 'Do thou sing in praise of it  
as manifold praying for numerous progeny

५ अय गच्छ य उद्गीथ स प्रणयो य प्रणव स उद्गीथ इति  
होतृष्वनाद्वैरापि दुग्धायन्नुस ॥ हस्तीयन्नुसमाहस्तीति ॥

He verily, who knows the Udgītha to be the  
Pranava and the Pranava to be the Udgītha, reconciles  
by the rituals of the Hotā, the errors of the Udgātā —  
verily reconciles the errors of the Udgātā

Having identified the Udgītha with the Pranava its  
advantages are next related Rituals of the Hotā [lit  
C r

*Hotrsadana*,] the place or seat of the Hotā, but as the place cannot produce the effects, the rituals are meant “the errors of the Udgātā,” the errors which the Udgātā commits in reciting the Udgītha, he reconciles, as medicines reconcile offending humours

## SECTION VI

1. इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं  
साम गीयत इयमेव साग्निरमस्तत्साम ॥

This [earth] verily is the Rk, and fire Sāma The Sāma rests on the Rk, and therefore doth the chanter of the Sāma Veda call the Rk the upholder of the Sāma Verily the earth is SĀ, and fire AMA, whence comes Sāma.

Having in the preceding sections described the adoration of Om for the attainment of particular objects, the Śruti now begins to relate a form of adoration which gratifies all desires “This verily is the Rk,” etc This earth is verily the Rk, i.e., the earth and fire are to be identified with the Rk and the Sāma, because, says the Śruti, the igneous Sāma rests on, or is supported by, the terrene Rk, (the point of resemblance being that as the Sāma is included in the Rk, so is fire contained in the earth, or because there is slight difference between them, the letters of the Sāma being indicative of the earth and fire,) nor are fire and the earth different, for they are always connected with each other like unto the Rk and Sāma

2. अन्तरिक्षमेवर्वायुः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥

Verily the sky is Rk and the wind Sāma. The Sāma rests on the Rk, therefore doth the chanter of the Sāma Veda, call Rk the upholder of the Sāma. Verily the sky is SĀ, and wind AMA whence comes Sāma.

How? The earth is Sā the first half of the word Sāma and fire the other half—Ama and necessarily the two words together form the Sāma nor are they mutually different for ho unto the Rk and the Sāma they have constant connection with each other therefore are they said to be a compound of the Rk and the Sāma. Some say that this verse establishes that the two constituents of गम (Sāma) should be revered as indicative of the earth and fire.

3 वीरेवगादित्य साम तदेतदेतस्यामृच्यध्यूढं साम तस्माच्चध्यूढं  
साम गीयते वीरेव सान्त्वित्योऽमस्तत्साम ॥

Verily the heaven (Dyau) is Rk and the Sun Sāma. The Sāma rests on the Rk therefore doth the reciter of the Sāma Veda, etc., etc. as before.

Verily the heaven is the Rk etc. as before.

4 नक्षत्राण्येवक् चन्द्रमा साम तदेतदेतस्यामृच्यध्यूढं साम तस्मा-  
द्वच्यध्यूढं साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥

Verily the Stars are Rk and the moon is Sāma, the Sāma rests etc. etc., as before.

The moon is the lord of stars hence is it likened to the Sāma.

5 अथ यदेतदादित्यस्य शुक्ल मा सौमगा यन्नील पर धृज्य तत्साम  
तदेतदेतस्यामृच्यध्यूढं साम तस्माच्चध्यूढं साम गीयते ॥

The whiteness of the sun is Rk, and its darkness deep darkness is Sāma. The latter rests on the former, therefore doth the reciter of the Sāma Veda call the Rk the upholder of the Sāma.

“The whiteness of the sun,” that is the luminous rays of the sun, constitute the Rk, and the “darkness the deep darkness” which is only visible to those who know the Sāstras, constitutes the Sāma.

Hence the different rays of the sun form the *Sū* and *Ama*.

6 अथ यदेवैतदादित्यस्य शुक्ल भाः सैव साथ यन्नील परः कृष्णं  
तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्यमयः पुरुषो दृश्यते  
हिरण्यरमश्चुहिरण्यकेऽऽत्मा आप्रणखात्सर्व एव सुवर्णः ॥

The brightness of the sun, that is, the white light of the sun, is SĀ, that which is black very black is AMA, whence comes Sāma. That resplendent male of golden hair and whiskers, whose whole *body even* unto the nails is of gold, whom we behold in the interior of the sun.

“The brightness of the sun,” etc, “Golden.” As it is not consistent for the Deity, whose joints are formed of the Rk and Sāma to be made of actual gold, nor can vice be consistently attributed to gold, therefore to talk of its absence is absurd. Farther, it is evident the object under discussion is not formed of metal, it necessarily follows, that the expression gold metaphorically implies brilliancy elsewhere the same construction follows. He who dwells (अवसति) in an abode, पुरि, or He who fills (पूरयति) the universe with his own soul, is the Male or Purusa, who is “visible” only to those whose eyes are withdrawn from worldly objects, whose hearts are contented, and who have undergone the

discipline appropriate to a religious scholar (Brahmacarya) As it is possible for a resplendent being to have black hairs and whiskers—it is here expressly pointed out golden whiskers golden hairs etc i.e. they too are brilliant

7 तस्य यत्र कान्वास पुण्डरीकमेवमक्षिणा तस्योदिति नाम स एष  
सर्वम्य पाप्मन्य उदित उदेति ह वै सर्वम्य पाप्मन्यो य एव  
वद ॥

Whose eyes are like unto lotuses red as the orb of the rising god of day, is called Ut He verily is above [Udgāta]—all sin He indeed ascends above all sin who knows Him thus

Of this Male whose whole body is golden there is some distinction in the eyes They are red like unto lotuses which are bright as the parts around the postial calosities of the monkey Kapyāsa from Kapi monkey and Āsa to sit Here the comparison is not unworthy being between the lotuses and the parts around the calosities Of him is this qualitative named Ut How? Qualitative because having exceeded (Udgāta) all sin together with its effects it becomes Ut He who knows him of the name of Ut as herein described "rises above all sin ह and वै are expletives

8 तस्यर्कं च साम च गेयौ तस्मादुद्गीतस्मात्स्वेयोद्गातैतस्य हि गाता  
स एष ये चामुन्मात्राच्चो लोकास्तेषां चेष्टे देवमाना  
चेत्यधिदैवतम् ॥

The Rk and the Sāma are his joints hence is He the Udgītha and therefore in chanting the Udgītha doth the chanter become Udgāta for he sings in praise of Ut He rules over all the regions above the sun and over all who desire the abode of gods Thus far on the

adoration of the Deity with reference to physical powers

To point out that the Male is the Udgītha, as are the sun and the rest, it is said as follows

The Rk and the Sāma which have been likened to the earth and Agni are His joints, for verily He is the soul of all, being the lord (ईश) of those who desire recompense, they may be His joints, also for His being the cause of all. Whereas He who is called Ut, has the Rk and Sāma for His joints, therefore is He the Udgītha, here [somewhat] indirectly expressed, as gods delight in indirect allusions. "Therefore" for this reason, for reciting the Ut, he is called Udgātā

That god called Ut is the lord of all who reside in regions above the yonder sun, and is the protector of all, for says a *mantra*. "He upholds the earth as well as the heaven. He is the lord of what is longed for by gods"

Thus hath been related the description of the venerable Udgītha as connected with physical powers.

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## SECTION VII

1. तथाध्यात्म वागेवर्क् प्राणः साम तदेतदेतस्यामृच्यध्यूद५ साम  
तस्मादच्यध्यूद५साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥

Now with reference to self Speech is Rk, and Life, Sāma. On that [speech alias] Rk rests the [life alias] Sāma, therefore is the Rk said to be the upholder of the Sāma. Speech is SĀ, and life Ama, whence Sāma

2 चक्षुरेवात्मा साम तदेतत्तस्यामृज्यध्युत्साम तस्मात्तज्यध्युत्साम  
साम गीयते चक्षुरेव सात्मास्तत्तमाम ॥

The eyes are Rk and their reflection Sāma. On the [eyes alias] Rk rests the [reflection alias] Sāma therefore is the Rk said to be the upholder of the Sāma. The eyes are SĀ and the reflection Ama whence Sāma

3 श्रोत्रमेव ह्यसौ साम तदेतत्तस्यामृच्यध्वरसाम तस्मादच्यध्वरसाम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥

The ears are the Rk, and the mind Sāma. On those [ears alias] Rk rests the [mind alias] Sāma therefore is the Rk said to be the upholder of the Sāma. The ears SĀ and the mind Ama whence Sāma.

४ अथ यदेतदक्षुण्णं शुक्लं भा संवत्सरं यन्नात्र परं कृष्णं तत्सामं  
तदेतदेतस्यामृष्यध्युदयसामं तन्माह्वय्युदयसामं गीयते ।  
अथ यदेतदेतदक्षुण्णं शुक्लं भा संवत्साय यन्नात्र परं कृष्णं  
तत्सामं तत्सामं ॥

Next that which is the white light of the eyes is Rk, and its black—deep black—rays are the Sāma. On that [white light alias] the Rk rests [the black rays alias] the Sāma therefore is the Rk said to be the upholder of the Sāma. Now the white light of the eyes is SĀ and that which is black—very black—is Ama whence Sāma

5 अथ य एषोऽन्तरिक्षिणि पुरो दृश्यते सेवकतत्साम तदुक्थ तय-  
जुस्तद्ब्रह्म तस्यैतस्य तदेव रूप यन्मुन्य रूप यावमुन्य गेयौ  
तौ गेयौ यन्नाम तन्नाम ॥



Next, the Male which is seen in the interior of the eyes is the Rk and the Sâma. He is the Uktha, He the Yajus, He Brahman. His figure is the figure of Brahman, the joints of the one are the joints of the other, and the name of the one that of the other

6 स एष ये चैतस्मादर्वाञ्चो लोकास्तेषा चेष्टे मनुष्यकामाना चेति तद्य  
इमे वीणाया गायन्त्येत ते गायन्ति तस्मात्ते धनसन्धयः ॥

He is the lord of all that are within the scope of the eyes and of those who long for worldly advancement. Whatever songs are sung with the accompaniment of Vīṇā are due to Him, He is the lord of wealth.

7 अथ य एतदेवविद्वान्साम गायत्युभौ स गायति सोऽमुनैव स एष  
ये चामुष्मात्पराञ्चो लोकास्ताःश्चाप्नोति देवकामाश्च ॥

He, who knowing all these, sings in praise of the Sâma, verily sings in praise of both. Through that he obtains a hereafter and the regions of the gods

8 अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताःश्चाप्नोति मनुष्यकामाश्च  
तस्मादु ह्येवविदुद्राता ब्रूयात् ॥

And through this, all the regions below his sight and all worldly prospects. Therefore should the singer of the Udgîtha, who knows all this, say [unto those who know not]

9. क ते कामभागायानीत्येष ह्येव कामगानस्येष्टे य एवं विद्वान्साम  
गायति साम गायति ॥

"[Say,] what are thy wishes? I shall pray for the same. He who knowing all this, sings in praise of the Sama becomes a sovereign solicitor of boons

## SECTION VIII

1 प्रयो होद्रीये पुनरा वधूतु निज्जगामान्यधैरि ॥५॥ दान्म्य  
प्रवाहणो जैवद्विगिति त हाचुग्द्रीये वै पुनरा स्मो दन्तादीये  
कया वयम इति ॥

Verily, three [persons] were skilled in the Udgitha. Silaka son of Salavat Cukitāyana, the progeny of Dilbha and Pravahana son of Jivala. They said [to each other] 'We are proficient in the Udgitha and are prepared to reveal its knowledge [if it pleaseth you]'

The Udgitha being adorable in various ways an excellent form of adoration is here narrated and towards its better illucidation a tradition recited. The word "three" is not used with reference to the mass of mankind but to three individuals of a particular assembly for Usasti Janasruti Kaikoya and others are well known to have been proficient likewise.

2 तयेति ह समुपविविशु स ह प्रवाहणो जैवद्विवाच भगवन्तावप्रे  
वदता नावणमोवदतोर्वाचश्चोऽयमीति ॥

Saying this they seated themselves. Pravahana, son of Jivala, said 'You, Venerable Sirs both of you begin the discourse that I may listen to such Brāhmaṇa speakers

From the expression "both of you Brāhmana speakers," it is evident that Pravāhana was a Ksatriya

3 स ह ञिलक. ञालावल्यश्चैकितायन दाल्म्यमुवाच हन्त त्वा  
पृच्छानीति पृच्छेति होवाच ॥

Of them, Śilaka, son of Śalāvat, thus addressed Caikitāyana, the progeny of Dalbha "If it pleaseth you, I shall ask some questions" "Be it so," said the other

4 का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण  
इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचाक्षस्य का  
गतिरित्याप इति होवाच ॥

[Śilaka enquired] "What is the asylum of the Sāma?" "Voice" [replied Caikitāyana]. "What of voice?" "Breath" "Of Breath?" "Aliment." "Of Aliment?" "Water"

5 अपा का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति  
न स्वर्ग लोकमतिनयेदिति होवाच स्वर्ग वय लोक  
सामामिसम्यापयाम स्वर्गसस्तवाव हि सामेति ॥

"Of Water?" "That sphere" "And of that sphere?" "We shall not exceed the heavens, for on them we rest the Sāma, which is likened to the heavens in its eulogy"

6 त-ह ञिलक ञालावल्यश्चैकितायन दाल्म्यमुवाचाप्रतिष्ठित वै ञिल  
ते दाल्म्य नाम यस्त्वंतर्हि नृत्यान्मूर्धा ते विपतिव्यतीति मूर्धा  
ते विपतेदिति ॥

Then did Silaka son of Salavat address Chaitanya the progeny of Dalbha 'Verily irreverent is thy Sama O Dalbha [when you describe it to be so august] were one [who fully understands it] to say, Let thy head fall off [thy neck] it would verily so happen

१८ Not so venerable as you describe it to be when you say we should stop our enquiry with it and proceed no further

७ हन्तामेतद्भगवता वयनाति विद्वाति एवमुच्य तस्य का गतिरित्यत्र ओम् इति ह्यस्य स य तस्य का गतिरिति न प्रतिगतेन विनयेति ह्यस्य प्रविशत्यत्र ओम् नागमित्यस्यायाम प्रविशत्यन्ताम् इति नामति ॥

'Then I should like to know it better from you Venerable Sir Be it so said the other 'What [say you] is the asylum of that sphere? This sphere' said [Silaka alluding to the earth] 'And what is the asylum of this sphere? We should not exceed this receptacle for on it we rest the Sama whence it is eulogized as *the* receptacle

The earth by its sacrifices charity and burnt offerings affords subsistence to the upper sphere whence says the Sṛuti The offerings [of mankind] become the livelihood of the gods It is [further] evident that the earth is the receptacle of all living being and it is therefore not inconsistent to say that it is the receptacle of the Sama

८ तं ह भगवतो जैत्रियान्तामवेदित्वा तं गच्छत्यसामभ्युपगच्छति तं विपतिवतीति मूला तं विपतिवतीति हन्तामेतद्भगवता वयनाति विद्वाति होवाच ॥

Unto him said Pravāhana, son of Jīvala “Impermanent is thy Sāma, O son of Śālāvat, and [when thou describest it as otherwise] were one to say ‘Let thy head fall off thy neck,’ forthwith would it drop down” “Let me then learn it of thee O Venerable Sir” “Be it so,” responded the other

### SECTION IX

1. अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि  
भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो  
ह्येवैभ्यो ज्यायानोकाशः परायणम् ॥

“What is the end of this sphere?” The sky, said the other, [and continued] “all these creations proceed from, and end in, the sky The sky is the senior of all these, it is the great receptacle.

The other, having thus obtained permission, enquired “Of this sphere what is the end?” To him Pravāhana said “The sky” The word “sky” [Ākāśa] means the “Great Soul” [God] For we will [elsewhere] hear [Chap VII] “The sky [Brahman] is the prime cause of all objects possessing a name and a form The creation is Its work, and in It do the elements submerge” It will also be said [hereafter]. “He created light, in Him doth light subside”

2. स एष परोवरीयानुद्गीयः स एषोऽनन्तः परोवरीयो हास्य भवति  
परोवरीयसो ह लोकाञ्जयति य एतदेव विद्वान्परोवरीया  
समुद्गीयमुपास्ते ॥

It is the most excellent Udgītha it is endless He who knowing thus adores the most excellent Udgītha attains to most excellent regions, and his [life] becomes most excellent '

The most excellent Udgītha means the Udgītha endowed with the Deity or the Great Soul

3 तत्हेतुमतिवन्त्वा शौनक उदराण्डिल्यानोक्तत्वाच्च यान्त एन  
प्रजाजमुद्गीथ वेदियन्ते परोवरीयो हेम्यस्तामस्मिँलोके जायन्  
भवियन्ति ॥

Atidhanvā, son of Saunaka, having thus explained it [the Udgītha] to Udarasāṇḍilya observed The career of such of your descendants as will know the Udgītha thus will continue most excellent in this world

4 तयामुस्मिँलोके लोक इति स य एतमेव विद्वानुपास्ते परोवरीय एव  
हास्यास्मिँलोके जीवन भवति तयामुस्मिँलोके लोक इति लोके  
लोक इति ॥

"As also hereafter therefore the career of those who, knowing thus adore [the Udgītha] will become most excellent in this world as also in worlds to come,—verily in worlds to come

## SECTION X

1 मटचीहतेषु कुरुष्व्याटिक्या सह जाययोपस्तिह चाक्रायण इम्यग्रामे  
प्रजापक उवास ॥

Usastī, son of Cakra, with his virgin wife, forsaking Kuru, lived in great distress in Ibhyagrāma [a village inhabited by an elephant-driver]

2. स हेभ्य कुल्माषान्खादन्तं विमिक्षे तर्होवाच नेतोऽन्ये विद्यन्ते  
यच्च ये म इम उपनिहिता इति ॥

Of him [the elephant-driver whilst] eating some vile beans,<sup>1</sup> he begged [for food] Unto him, said the elephant-driver “I have none other than what you see before me”

3 एतेषा मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं वै मे  
पीतस्यादिति होवाच ॥

“Give me of the same,” replied he The elephant-driver gave him thereof, and also offered him some drink Usastī said “[Were I to take that] I would swallow the remnant of another’s drink”

4. न स्विदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमा न खादन्निति  
होवाच कामो म उदपानमिति ॥

“Is not that also an offal?” [replied the elephant-driver, alluding to the beans] “I cannot live without-eating that,” said Usastī, “but drink I can command at pleasure”

5. स ह खादित्वातिरोपाज्जायाया आजहार साध्र एव सुभिक्षा बभूव  
तान्प्रतिगृह्य निदधौ ॥

<sup>1</sup>Phaseolus mas

Having eaten thereof he presented the remainder to his wife She had before partaken [of the same and therefore] took it and laid it by

6 स ह प्रातः सजिह्वान उवाच यद्वृत्तान्नस्य लभेमहि लभेमहि धनमा ॥२॥  
राजासौ यक्ष्यते स मा सगरार्तिव्यैवृणातेति ॥

On the [following] morning rising from his bed he [the husband] exclaimed Alas! If I could [now] obtain a little food I could earn some wealth A king is performing a sacrifice in the neighbourhood he would surely employ me to perform all its functions

7 त जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वामु यज्ञं  
विततमेयाय ॥

To him said his wife Here are the beans [take them] and eating thereof quickly proceed to the sacrifice

8 तत्रोद्गातृनास्तावे स्तोत्रमाणानुपोषविवेगं स ह प्रस्तातारमुवाच ॥

Arrived there he took his seat at the place of sacrifice<sup>1</sup> before the chanters of the Udgitha and then thus addressed the chanters of praise

9 प्रस्तोतार्या देवता प्रस्तानमन्यायत्ता ता चेद्विद्वान्प्रस्तोत्र्यसि मूर्धा ते  
विपति यतीति ॥

O chanters of praise [प्रस्तोतृ], should ye eulogize him who is the presiding deity of all praise without

<sup>1</sup> Lit the place where gods are eulogized अस्ताव



knowing his nature,<sup>1</sup> your heads would be lopped off ”

10 एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीयमन्वायता ता चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥

Then [turning] to the chanters of the Udgītha, [Udgātāra,] said “O ye chanters of the Udgītha, should ye chant [in praise of] Him who is the presiding deity of the Udgītha your heads would verily be lopped off ”

11. एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायता ता चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति ते ह समास्तास्तूष्णीमासाचक्रिरे ॥

And then thus addressed he to the chanters of the Pratihāra, saying, “and ye, O chanters of the Pratihāra, should ye chant [in praise of] Him who is the presiding deity of all Pratihāras without knowing his nature, your heads would surely be lopped off.” They, [in dread of losing their heads] resigning their duty, sat in silence

9-11. [After the words] “should ye eulogize Him who is the presiding deity of all praise,” [the expression] *in my presence* [is understood,] for otherwise the ignorant would not at all be entitled to perform ceremonies, which is not the meaning here, for we see it otherwise stated in divers parts of the Vedas

<sup>1</sup> Lit him

## SECTION XI

1 अथ हेन यजमान उवाच भगवन्त वा अह विविदिपाणीत्युपस्तिरस्मि  
चान्नायण इति होवाच ॥

Then said the institutor of the sacrifice unto him ' I  
wish to know thee O Lord I am Uṣasti son of  
Cakra replied the other

2 स होवाच भगवन्त वा अहमेभि सर्वैरातिवज्य पर्यैपिप भगवतो  
वा अहमवित्यान्यानवृपि ॥

He [the king] rejoined I searched for thee, O  
Lord to officiate [at this sacrifice] but finding thee not,  
engaged others

3 भगवास्त्वेव मे सर्वैरातिवज्यैरिति तथेत्यत्र तद्धेत एव समतिसृष्टा  
स्तुयता यावत्त्वेभ्यो धन दद्यास्तावन्मम दद्या इति तथेति ह  
यजमान उवाच ॥

[Do] thou O Lord [perform] the several parts of  
my sacrifice? Be it so replied the other let these  
men with my sanction recite the hallelujah Do thou  
give me the wealth which thou wouldst have given unto  
them 'Even be it so,' said the institutor of the  
sacrifice

4 अथ हैन प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता ता  
चेदविद्वान्प्रस्तोत्यसि मूर्धा ते विपतिश्रुतीति मा भगवानवो-  
चत्कतमा सा देवतेति ॥

Next verily the chanters of praise approached  
him [and said] 'You have said unto us O venerable

Sir, 'O chanters of praise, should ye eulogize Him who is the presiding deity of all praise, your heads would be lopped off', will you now tell us who is that Deity ?"

5 प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसन्ति  
शान्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायता ता चेदवि-  
द्वान्प्रास्तोभ्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥

"Life," replied the other "Verily all these created objects merge into Life,<sup>1</sup> and from it are they developed, it is the Deity who presides over all praises Had ye eulogized Him without knowing his nature, your heads would surely have been lopped off, as I said unto ye"

6 अथ हैममुद्रातोपससादोद्गातर्या देवतोद्गीथमन्वायता ता चेदविद्वानुद्गा-  
स्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥

Next did the Udgātās approach him, and thus address 'You have said unto us, O venerable Sir, 'should ye reciters of the Udgītha, chant in praise of him who is the presiding deity of all praise, your heads would surely be lopped off' [Will you now tell us] who is that Deity ?"

7. आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं  
गायन्ति सैषा देवतोद्गीथमन्वायता ता चेदविद्वानुद्गास्यो मूर्धा ते  
व्यपतिष्यत्तथोक्तस्य मयेति ॥

<sup>1</sup> At the time of the dissolution of the earth, adds the commentary.

"The sun [Āditya] said the other ' Verily all these created objects sing in praise of the sun as the highest object he is the Deity who presides over the Udgītha. Had ye chanted the Udgītha in his praise without knowing him your heads would surely have been lopped off, as I said unto ye

४ अथ हेन प्रतिहृतोपस ॥२॥ प्रतिहृता दत्ता प्रतिहृतान्वयात्ता ता  
चे निदानन्ति रिन्वति तूया ते विपतित्य णिति मा भगवानना  
यत्यत ॥ सा दयति ॥

Next came unto him the Pratihartās and thus addressed ' You have said unto us O venerable Sir, 'should ye chant the Pratihāra in praise of him who is the presiding Deity of all Pratihāras O reciters of the Pratihāra without knowing his nature your heads would surely be lopped off [Will you now tell us] who is that Deity ?

५ अन्नमिति हायाय सवाणि ह वा इमानि भूतान्यन्मेन प्रति रमागानि  
जीयन्ति नैषा दत्ता प्रतिहृतान्वयात्ता ता चेन्निदानन्त्यहरियो  
मूया त व्यपतित्यतयोक्तव्य मयेति तथोक्तव्य मयेति ॥

' Aliment [Anna], said the other all these created beings live by the consumption of food it is the Deity president of the Pratihāras, had ye chanted the Pratihāras without knowing Him your heads would surely have been lopped off as I said unto ye

## SECTION XII

1. अथातः शौव उद्गीथस्तद्ध वको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्या-  
यमुद्रव्राज ॥

Next the canine Udgītha<sup>1</sup> Verily, Baka, son of Dalbha or [alias] Glāva, son of Mitrā, had gone forth to study the Vedas.

Baka was the son of Dalbha, but having been adopted by Mitrā, obtained the patronymic [or rather matronymic] of Maitreya and the name Glāva. He had "gone forth" to a lonely spot near a sheet of water, with a view to study in retirement.

2. तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरनं नो भगवा-  
नागायत्वशनायाम वा इति ॥

[In mercy] to him appeared a white dog. Other dogs<sup>2</sup> approached it and said, "O Lord, pray for abundance of food for us, we wish to consume the same"

Pleased by his study of the Vedas and knowing his object, a god or a sage, assuming the shape of a dog a white dog, in mercy to the sage [Baka] "appeared," became manifest. The most reasonable construction appears to be that the chief vital air, together with speech and others, which are nourished by the aliment of that chief, pleased with the study of the sage, in mercy to him assumed the shape of dogs.

3. तान्होवाचेहेव मा प्रातरुपसमीयातेति तद्ध वको दाल्भ्यो ग्लावो वा  
मैत्रेयः प्रतिपालयाचकार ॥

<sup>1</sup> That is the Udgītha as recited by a dog

<sup>2</sup> Little white dogs, adds the commentator

To them said the white dog "Come ye here unto me to morrow morning At the appointed time did Baka son of Dalbha—[alias] Glāva, son of Mitra—act up to the injunction

4 ते ह यँवेद बहि स्वमानेन स्तोत्राणां सखरा सपेन्तीत्येव  
भास्युन्ते ह समुपविश्य हिचक्रुः ॥

As those who wish to pray through the Bāhish-pavamāna, [hymns] collecting together proceed [to their work] so did they [the little dogs] come together and, taking their seats bark out

5 ओ३मदा३मो३पिना३मो३दवो वरण त्रजापति सविता३नमि३हारे  
हृदय३तरे३मिहा३हारा३हरो३मिति ॥

' Om! Let us eat Om! Let us drink Om! may the resplendent sun, who showers on us rain and supports all animated beings, grant us food O Lord of food deign to bestow food unto us do deign to grant us food !

### SECTION XIII

1 अय वाव लोको हाउकारो वायुहा३ना३श्वन्द्रमा अ३कार आ३त्मेह-  
कारो३मि३रीकार ॥

Verily, this earth is the particle HĀ u,<sup>1</sup> the wind HĀ i, and the moon ATHA, the soul is IHA, and fire Ī.

2. आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोङ्कारः प्रजापतिर्हिकारः  
प्राणः स्वरोऽन या वाग्विराद् ॥

The sun [is] Ū, the hymns of welcome [Nihava] E, the Vis'vedevas are ĀUHOI, Prajāpati is HIN, Life is SVARA, Aliment is YĀ, Speech is VIRĀT,

3. अनिरुक्तस्त्रयोदशस्तोमः सचरो हुकारः ॥

And, thirteenthly, the Anirukta or undecided hymns are the indistinct particle HUM.

4 दुग्धेऽस्मै वाग्दोह यो वाचो दोहोऽनवाननादो भवति य एतामेव  
साम्नामुपनिषदं वेदोपनिषद वेद इति ॥

Unto him speech grants its blessings, and he becomes the milker of speech and the owner and consumer of aliments who knows verily knows this Upanisad of the Sāma Veda,<sup>2</sup> as herein described

<sup>1</sup> Songs of all nations avail largely of inarticulate sounds for the development of melody. Each of the Vedas has its appropriate harmonic sounds: those of the Sāma Veda, given above, are freely used in chanting the Sāma hymns but instead of being placed at the end of a Stanza like the Tol di rol of old English songs, they are introduced promiscuously in every part of the hymns. Whenever a word happens to be lengthened out to double or treble time, it is followed by one or more Hā i, Hā u, or some such phonetic particles.

<sup>2</sup> Or the hymns of the Sāma Veda, explains S'ankara

## SECOND CHAPTER

### SECTION I

- 1 ॐ सन्नतस्य गङ्गा सम उपासनस्तथा यत्तत् साधु  
त समेत्या तत यन्मातु त समिति ॥

Om! Verily the adoration of the entire Sāma is proper. Whatever is proper is Sāma and whatever is improper is not Sāma.

- 2 तदुताप्या, सामेनमुपागातिरिति साधुर्नेनमुपागातित्येव तदाहुःसामेन  
मुपागातिर्यमातुर्नेनमुपागातित्येव तदाहुः ॥

Hence it is generally said. He went to him [to a king] with Sāma, meaning that he proceeded becomingly and he went to him without Sāma i.e. he proceeded unbecomingly.

To him i.e. to a king or the like by whom propriety of conduct might be rewarded and its want reprehended.

- ३ अग्रेताप्याहुः साम नो वतेति यत्साधु भवति साधु वतेत्येव  
तदाहुःसाम नो वतेति य साधु भवत्यसाधु वतेत्येव तदाहुः ॥

It is also said when any good happens 'Sāma has happened unto us' meaning, 'Good has happened unto



us," and when any evil happens, "Asāma has happened unto us," meaning that evil has happened

4 स य एतदेव विद्वा-राधु सामेत्युपास्तेऽभ्याशो ह यदेन-साधवो  
धर्मा आ च गच्छेयुष च नमेयुः ॥

Unto him who knowing this adores the Sāma whose characteristic is propriety, the most proper acts and religion become feasible and easily accessible.

## SECTION II

1. लोकेषु पञ्चविध-सामोपासीत पृथिवी हिकारोऽग्निः प्रस्तावोऽ-  
न्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूध्वेषु ॥

The five-formed Sāma should be adored [by identifying it] with the regions from below upwards, [thus] the earth as HINKĀRA the fire (Agni) as PRASTĀVA; the Ether [Antariksa] as UDGĪTHA, the sun, [Āditya] as PRATIHĀRA, and the heavens as NIDHANA.

2 अथावृत्तेषु द्यौर्हिकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः  
पृथिवी निधनम् ॥

And also from above downwards [thus], the heaven [Dyau] as HINKĀRA, the sun as PRASTĀVA, Ether [Antariksa] as UDGĪTHA, the fire [Agni] as PRATIHĀRA, and the earth as NIDHANA

3. कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेव विद्वद्दोकेषु  
पञ्चविध-सामोपास्ते ॥

Unto him these regions from below upwards and from above downwards, become accessible who knowing thus adores the five formed Sāma [by identifying it] with these regions

### SECTION III

- 1 शृगौ पञ्चविधसामोपासीत पुरा वागो हिकारो मेवो जायते स  
प्रस्तावा वपति स उद्गाता विधानते स्तनयति स प्रतिहार ॥

In rain should the five formed Sāma be adored the forward wind as HINKĀRA, whatever cloud collects as PRASTĀVA, the raining [itself] as UDGĪTHA, the lightning and rolling of clouds as PRATIHĀRA,

- 2 उद्गृह्णाति तन्निम्न वपति हास्मै वपयति ह य एतदेवविद्वान्शृगौ  
पञ्चविधसामोपासीते ॥

and the cessation of the rain as NIDHANA. He who knowing thus, adores the five formed Sāma by identifying it with rain, can command the rain to fall [at his pleasure] and for him doth rain pour [forth its treasures]

### SECTION IV

- 1 सनात्स्वप्नु पञ्चविधसामोपासीत मेवो यत्सहयते स हिकारो  
वपति स प्रस्तावो या प्राच्य स्यन्दन्ते न उद्गीथो या  
प्रतीच्य स प्रतिहार समुद्रो निधनम् ॥

In the waters [of this earth] should the five-formed Sāma be adored • the clouds which collect together into dense masses as HINKĀRA, that which falls [in drops] as PRASTĀVA, those waters which flow to the east as UDGĪTHA, those to the west as PRATIHĀRA, and the ocean as NIDHANA

2 न ह्यप्सु प्रैत्यप्सुमान्भवति य एतदेवविद्वान् रावास्वप्सु पञ्चविधं सामोपास्ते ॥

He who, knowing thus, adores the five-formed Sāma by identifying it with the waters, falleth not into water, and becomes the lord of the same.

### SECTION V

1 ऋतुषु पञ्चविधं सामोपासीत वसन्तो हिक्वरो ग्रीष्मः प्रस्तावो वर्षा उद्गीयः शरत्प्रतिहारो हेमन्तो निधनम् ॥

In the seasons should the five-formed Sāma be adored the spring as HINKĀRA, the summer as PRASTĀVA, the autumn as UDGĪTHA, the dewy-season [Sarat] as PRATIHĀRA and the winter as NIDHANA

2 कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वान् ऋतुषु पञ्चविधं सामोपास्ते ॥

For him are the seasons designed who adores the five-formed Sāma in the seasons. he is the lord of the seasons

## SECTION VI

1 पशुषु पञ्चविधस्तामोपासीतानां हिंकारोऽयं प्रस्तावो गान्  
उद्गीथोऽथा प्रतिहारं पुरो निजन्म ॥

In the beasts [of the field] should the five formed Sāma be adored the goats as HINKĀRA the sheep as PRASTĀVA the cows as UDGĪTHA the horses as PRATIHĀRA and man as NIDHANA

2 भवन्ति हान्य परान् पशुमान्ममति य एतदेव विद्वान्पशुषु  
पञ्चविधस्तामोपास्ते ॥

To him belong the beasts of the field who knowing all this adores the five formed Sāma in the beasts

## SECTION VII

1 प्राणेषु पञ्चविधं परोक्षरीयं सामोपासीत् प्राणो हिंकारो  
वान्प्रस्तावश्चश्रुद्गीयं श्रोत्रं प्रतिहारो मनो निजन्म परोक्षरीयांसि  
वेदानि ॥

In the vital airs, should the five formed the noble and venerable Sāma be adored respiration [Prāna] as HINKĀRA speech as PRASTĀVA, the eyes as UDGĪTHA, the ears as PRATIHĀRA, and the mind as NIDHANA they are all noble and venerable

2 परोक्षरीयो हस्य भवति परोक्षरीयसो ह लोकाञ्जयति य एतदेव  
विद्वान्प्राणेषु पञ्चविधं परोक्षरीयं सामोपास्त इति तु पञ्चविधस्य ॥

Verily his life becomes noble and venerable, and he triumphs over noble and venerable regions, who, knowing all this, adores the five-formed, the noble and venerable Sāma in the vital airs. This much about the five-formed Sāma.

### SECTION VIII

1. अथ सप्तविधस्य वाचि सप्तविधꣳसामोपसीत यत्किञ्च वाचो हुमिति स हिकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥

Now [the adoration] of the seven-formed [Sāma will be disclosed] In speech is the seven-formed [Sāma to be adored]. Of words [the adjunct] Hum is Hinkāra, [the prefix] Pra [प्र] is Prastāva, [the prefix] Ā [आ] is Ādi.

2. यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥

[The prefix] Ut [उत्] is Udgītha, [the prefix] Prati [प्रति] is Pratihāra, [the prefix] Upa [उप] is Upadrava, and [the prefix] Ni [नि] is Nidhāna.

3. दुग्धेऽस्मै वाग्दोह यो वाचो दोहोऽन्नवानन्नादौ भवति य एतदेव विद्वान्वाचि सप्तविधꣳसामोपास्ते ॥

Unto him speech yields its treasure, and he becomes the lord and consumer of aliment, who, thus knowing, adores the seven-formed Sāma in speech.

## SECTION IX

- 1 अथ एवमुमात्रिव्यं सप्तप्रिवं सामोपायमात सय । समस्तेन साम  
मा प्रति मा प्रतीति सर्वेण समस्तेन साम ॥

Next verily should yonder sun be adored [as identified] with the seven formed Sāma. It is always equal [sama sam] and is therefore [called] Sāma. Every body says ' [it looks] towards me [it looks] towards me [thus equally] perceived by all [it is called] Sāma

- 2 तन्मिन्निमानि मयाणि भूतान्यन्यायतानीति त्रिपातस्य यत्पुरो यात्स  
हिंकारन्तरस्य पशवोऽन्यायतास्तस्मात्ते हि कुयन्ति हिंकारमाजिनो  
हेतस्य माम् ॥

Know that on it depend all these [visible] objects. Its pre-ascension is Hinkāra, on it depend all animals and hence do they growl [हिंकुयन्ति at that hour]. They are, with the Sāma, co sharers of the Hinkāra.

- 3 अथ यत्प्रथमोदिते स प्रस्तावस्तस्य मनुष्या अन्यायतास्तस्मात्ते  
प्रस्तुतिकाया प्रशंसकाया प्रस्तावमाजिनो ह्येतस्य साम् ॥

Next its first ascent is Prastāva. On it are men dependants for they are desirous of [Praise] Prastuti. They are with the Sāma, co sharers of the Prastāva.

- 4 अथ यत्सङ्गचवेलायां स आदिस्तदस्य वयांस्यन्यायतानि तस्मा  
तान्यन्तरिक्षेऽनारम्भणान्यायतात्मान परिपतन्त्यादिमाजीनि ह्येत-  
स्य साम् ॥

Next, that hour of its ascent when cows associate with their calves<sup>1</sup> is Ādi, on it depend birds who unsupported fly about in the air, in praise of the Supreme. They are, with the Sāma, co-sharers of the Ādi

5. अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायतास्तस्मात्ते  
सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः॥

Next, the time when it arrives at mid-day is Udgītha. On it depend gods [Devas], therefore are these good beings among the sons of Prajāpati, co-sharers, with the Sāma, of the Udgītha.

6. अथ यदूर्ध्वं मध्यदिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा  
अन्वायतास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य  
साम्नः ॥

Next, the time when it passes beyond the meridian is Pratihāra. On it depend the Garbhas, therefore are they kept attracted and fall not. They are co-sharers, with the Sāma, of the Pratihāra

7 अथ यदूर्ध्वमपराह्णोत्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या अन्वायता-  
स्तस्मात्ते पुरुष दृष्ट्वा कक्षं श्वभ्रमित्युपद्रवन्त्युपद्रवभाजिनो  
ह्येतस्य साम्नः ॥

Next, the transition from mid-day to afternoon is Upadrava. On it depend wild animals who fly [upadravanti] from the sight of man, to [seek] shelter in deserts. They are co-sharers, with the Sāma, of the Upadrava

<sup>1</sup> i.e., at the hour when after milking, cowherds allow kine to suckle their young

8, अथ यत्प्रथमास्तमिते तन्निघ्नं तस्य पितरोऽन्यान्तास्तन्मातान्निघ्नति  
निघ्नमाजिनो द्यौतस्य साम एव खल्वमुमादित्यस्य सप्तविधस्य  
सामोपास्ते ॥

Next the first twilight is Nidhana To it are the  
Pitrs attached and therefore are oblations offered to  
the manes at that hour They are co sharers, with  
the Sāma, of the Nidhana Thus verily should the  
seven-formed Sāma be adored [as identified] with  
yonder sun

### SECTION X

1 अथ खल्व्वात्मसमितमतिमृत्यु सप्तविधस्य सामोपासीत हिंकार इति  
त्र्यक्षर प्रस्ताव इति त्र्यक्षर तत्समम् ॥

Next verily the seven formed Sāma which is above  
death like unto the soul, should be adored Hinkāra,  
[हिङ्कार includes] three letters [so] doth Prastāvya [प्रस्ताव]  
include three letters therefore are they equal

The sun is death for it puts a limit to the earth by  
dividing time into day night and the like To overcome it  
is this adoration of the Sāma revealed Next verily *te*  
after the adoration of the Sāma relating to the sun [which  
likewise relates to] death another form of adoration of the  
Sāma comprehending seven members is to be described

2 आदिरिति द्व्यक्षर प्रतिहार इति चतुरक्षर तत् इहेक तत्समम् ॥



[The word] Ādī [आदि includes] two letters, and [the word] Pratihāra प्रतिहार four letters, of which [latter] one letter [being added to the former] they become equal

The letter Om is called Ādī

3. उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिमिस्रिभिः सम  
भवत्यक्षरमतिशिष्यते त्र्यक्षर तत्समम् ॥

[The word] Udgitha [उद्गीथ includes] three letters, and [the word] Upadrava, [उपद्रव] four, the three [of the former] with the three [of the latter] are equal, leaving one letter redundant, [which being assumed] to be three, they [all become] equal.

Though one, as it is an Aksara [अक्षर which includes three letters] it becomes three

4. निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि  
द्वाविंशतिरक्षराणि ॥

[The word] Nidhana, [निधन includes] three letters, and therefore it is equal [with the rest]. These well-known terms thus verily [include] twenty-two letters

5. एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो द्वाविंशेन  
परमादित्याजयति तन्नाकं तद्विगोकम् ॥

The twenty-first is the sun [Āditya], for it is the twenty-first from this earth By the twenty-second that which is above the sun, might be triumphed, it is heaven [नाक] exempt from pain and grief

Because the Āditya is reckoned the twenty first from this sphere for says a Śruti The twelve months the five seasons the three regions and twenty first the sun

That which is above the sun what is it? Heaven Nāka  
 ka pleasure with the privative prefix a meaning pain  
 and na not' i.e. where pain existeth not

6 आमोतीहाण्यस्य जय परो हाम्याण्यजनाजयो भवति य एतदेव  
 विद्वानात्मनमिदमिति मृत्यु सप्तविधं सामोपास्ते सामोपास्ते ॥

He obtaineth the conquest of the sun and that which is above the conquest of the sun who knowing all this, adores—verily adores—the seven formed which is above death, and like unto the soul

## SECTION XI

1 मनो हिकारा वाक्प्रस्तानश्चक्षुर्ग्राह्य श्रोत्रं प्रतिहार प्राणो निधनमे  
 तद्गान् प्राणेषु प्रोतम् ॥

The mind is Hinkāra, speech Prastāva, the eyes Udgītha, the ears Pratihāra and Prāna Nidhana [thus] is this Gāyatra<sup>1</sup> Sāma connected with life [Prāna]

2 स य एवमेतद्गान् प्राणेषु प्रोत वेद प्राणी भवति सवमायुरेति  
 ज्यायसीति महान्प्राना पशुमिममिति महान्कीत्या महामना  
 स्यात्तद्व्रतम् ॥

He who knows the Gāyatra to be thus connected with Prāna becomes possessed of life [Prāna] enjoys

<sup>1</sup> A particular chapter of the Sāma Veda so called from its verses being composed in the Gāyatri metre

the full limit of existence, his career becomes refulgent,<sup>1</sup> he becometh great in dependants and cattle, and great in noble deeds, and his duty is to be noble-minded

“Becomes possessed of Prāṇa,” *i e*, all his organs retain their proper powers. “Attain the full limit of existence” “The full limit of man’s existence is a hundred years,” says the Śruti

## SECTION XII

1. अभिमन्यति स हिकारो धूमो जायते स प्रस्तावो ज्वलति स उद्गी-  
थोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निघनः सः शाम्यति  
तन्निघनमेतद्रथन्तरमग्नौ प्रोतम् ॥

The generation [of fire by friction] is Hinkāra, the smoke which issues [therefrom] is Prastāva, the flame is Udgītha, whatever charcoal forms is Pratihāra, the blowing out [of the flame] is Nidhana, and its entire cessation [also] is Nidhana [Thus] is the Rathantara Sāma connected with fire <sup>2</sup> [Agni]

- 2 स य एवमेतद्रथन्तरमग्नौ प्रोत वेद ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति  
ज्योग्जीवति महान्प्रजया पशुभिर्मवति महान्कीर्त्या न प्रत्यङ्ग-  
ग्निमाचामेन निष्ठीवेत्तद्रथतम् ॥

<sup>1</sup> *i e*, “Beneficent to his kind,” says Ānandagiri

<sup>2</sup> At the time of generating fire by friction it is usual to recite hymns from the Rathantara chapter of the Sāma Veda in praise of Agni, therefore are they said to be connected with each other — ĀNANDAGIRI

He, who knows the Rathantara thus connected with fire [Agni] attains the glory available by the study and practice of the Vedas a superior power of digestion and enjoys the full limit of existence his career becomes refulgent he becomes great in dependants and cattle, and great in noble deeds—and his duty is not to eat or spit before a fire

## SECTION VIII

- 1 उपमन्त्रते स हिकारा जपयते सप्रस्ताम स्त्रिया सह शेते स उद्रीः  
प्रतिस्त्री सह शेते स प्रतिहार काल गच्छति तन्निग्र पार  
गच्छति तन्निग्रमेतदामदेय मिमुने प्रोतम् ॥

One summons—that is a Hinkāra He makes request—That is a Prastāva Together with the woman he lies down—that is an Udgītha He lies upon the woman—that is a Pratihāra He comes to the end—That is a Nidhāna He comes to the finish—That is a Nidhana This is the Vāmadevya Sāma as woven upon copulation

- 2 स य एवमेतदामदेय मिमुने प्रोत वेद मिमुनीभवति मिमुनान्मिथु-  
नात्प्रजायते सप्रभापुरेति ज्योग्जीवति महान्प्रजया पशुभिभवति  
मोनन्कीत्या न काचन परिहरेत्तद्व्रतम् ॥

He who knows thus this Vāmadevya Sāma as woven upon copulation comes to copulation procreates

himself from every copulation, reaches a full length of life, lives long, becomes great in offspring and in cattle, great in fame. One should never abstain from any woman. That is his rule.

### SECTION XIV

1. उद्यन्धिकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्णः प्रतिहारोऽस्त  
यनिधनमेतद्वृहदादित्ये प्रोतम् ॥

The dawn is Hinkāra, the ascent [of the sun] Prastāva, the mid-day Udgītha, the afternoon Pratihāra, and the disappearance Nidhana. [Thus] is the Bihat [Sāma] connected with the sun [Āditya].

- 2 स य एवमेतद्वृहदादित्ये प्रोतं वेद तेजस्यन्नादो भवति सर्वमायुरेति  
ज्योर्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या तपन्त न  
निन्देत्तद्व्रतम् ॥

He who knows the Bihat [Sāma] to be thus connected with Āditya, becomes a mighty consumer of aliment, enjoys the full limit of existence, his career becomes refulgent, he becomes great in dependants and cattle, and great in noble deeds, and his duty is not to calumniate the sun

## SECTION XV

- 1 अत्राणि मयन्ते १ हिंकारो मया जायते स प्रस्तावो वपति स उद्गीथो विद्योतते स्तान्ति स प्रतिद्वा उद्गृह्णाति तन्निधनमेतद्वै-  
रूपं पजन्त्ये प्राता ॥

The vapours collect it is Hinkara the clouds over-  
cast [the sky] it is Prastāva it rains it is  
Udgītha the lightning flashes and the thunder rolls,  
they are Pratihāra the ascent [of vapours] is Nidhana  
[Thus is] the Vairāpa<sup>1</sup> [Sāma] connected with the clouds

- 2 स य एवमर्तद्वैरूपं पजन्त्ये प्रात वेत् विरूपाश्च मुरूपाश्च य पून  
वरन्धे सयमायुरति ज्यायजाति मदान्म्रजया पशुभिर्भवति महा-  
न्कीन्या वपन्त न निन्दतद्वैतम् ॥

He who knows the Vairāpa Sāma thus connected  
with the clouds obtains both well formed and ugly  
cattle and the full limit of existence his career be-  
comes refulgent he becomes great in dependants and  
cattle, and great in noble deeds — and his duty is not  
to calumniate the rain pouring clouds

## SECTION XVI

- 1 वसन्ता हिंकारो ग्रीष्म प्रस्तावो वषा उद्गीथ शरत्प्रतिहारो हेमन्तो  
निधनमेतद्वैराजमृत्युं प्रोक्तम् ॥

<sup>1</sup> A form of the Sama hymns

The spring is Hinkāra, the summer Prastāva, the autumn Udgītha, the dewy-season Pratīhāra, and the winter Nīdhana [Thus] is the Vairāja [Sāma] connected with the seasons.

2. स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन  
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्यतून  
निन्देत्तद्व्रतम् ॥

He who knows the Vairāja [Sāma] thus connected with the seasons, becomes magnificent in dependants, cattle and Vedic glory, obtains the full limit of existence, his career becomes glorious, and he becomes great in dependants and cattle, and great in noble deeds, and his duty is not to calumniate the seasons.

## SECTION XVII

1. पृथिवी हिकारोऽन्तरिक्षं प्रस्तावो द्यौरक्षीथो दिशः प्रतिहारः समुद्रो  
निधनमेताः शक्र्यो लोकेषु प्रोताः ॥

The earth is Hinkāra, space [Antarikṣa] is Prastāva, the heaven Udgītha, the sides Pratīhāra, and the ocean Nīdhana [Thus] are the Śakvari Sāma hymns connected with the stations

2 स य एवमेताः शक्र्यो लोकेषु प्रोता वेद लोकी भवति सर्वमायुरेति  
ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या लोकान्  
निन्देत्तद्व्रतम् ॥

He who knows the Sakvarī [Sāma hymns] to be thus connected with the stations obtaineth the wealth of those stations and the full limit of existence his career becomes glorious he becomes great in dependants and cattle and great in noble deeds and his duty is not to calumniate the stations

## SECTION XVIII

1 अजा हिकारोऽय प्रस्तावो गाव उद्गीथाऽश्वा प्रतिहार पुरुषो  
निधनमेता रेवत्य पशुषु प्रोता ॥

The goats are Hinkārī the sheep Prastāva the cows Udgītha, the horses Pratihāra and man Nidhana [thus] are the Revatya [Sāma hymns] connected with animals

2 स य एवमेता रेवत्य पशुषु प्रोता वेद पशुमान्भवति सवमायुरेति  
ज्योग्जीवति महान्प्रजया पशुभिभवति महान्कीर्त्या परम्  
निन्देत्तद्रूपम् ॥

He who knows the Revatya [Sāma hymns] to be thus connected with animals becomes the lord of animals enjoys the full limit of existence his career becomes glorious he becomes great in dependants and cattle and great in noble deeds and his duty is not to calumniate animals



## SECTION XIX

1. लोम हिकारस्त्वक्प्रस्तावो मा५समुद्गीथोऽस्थि प्रतिहारो मज्जा  
निधनमेतच्चज्ञायज्ञीयमङ्गेषु प्रोतम् ॥

The hair of the body is Hinkāra, the skin Prastāva, the flesh Udgītha, the bones Pratihāra, and the marrow Nidhana [Thus] are the Yajñā-Yajñīya [Sāma hymns] connected with the body.

2. स य एवमेतच्चज्ञायज्ञीयमङ्गेषु प्रोत वेदाङ्गी भवति नाङ्गेन विमूर्च्छति  
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या  
सर्वत्सर मज्ज्ञो नाश्नीयात्तद्व्रत मज्ज्ञो नाश्नीयादिति वा ॥

He, who knows the Yajñā-Yajñīya [Sāma hymns] to be thus connected with the body, obtains a perfect body which never becomes defective, enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds, and his duty is not to eat meat for a year, or not to eat meat at all

## SECTION XX

- 1 अग्निहिकारो वायु प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा  
निधनमेतद्वाजन देवतासु प्रोतम् ॥

Agni [fire] is Hinkāra, the wind Prastāva, the sun Udgītha, the stars Pratihāra, and the moon Nidhana

[Thus] are these Rājana [Sāma hymns] connected with gods [devatās]

2 स य एवमेतद्राजन देवतासु प्रोत वेदैतासामेव देवतानां  
सल्लारुतां सार्ष्टितां सायुज्य गच्छति सवमायुरेति ज्योर्जीवति  
महान्प्रजया पशुभिर्मयति महान्कीर्त्या ब्राह्मणाञ्च निन्देत्तद्धृतम् ॥

He who knows the Rājana [Sāma hymns] to be thus connected with the gods obtains habitation, wealth,<sup>1</sup> body similar unto what appertain to these gods he enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle and great in noble deeds, and his duty is not to calumniate Brāhmanas

## SECTION XXI

1 त्रयी विद्या हिकारश्चन इमे लोकाः स प्रस्तावोऽग्निर्वायुर्ऽऽदित्यः स  
उद्गीर्गो नक्षत्राणि वयांसि मरीचयः स प्रतिहारः सर्पा  
गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥

The threefold knowledge constitutes the Hinkāra the three regions<sup>2</sup> form the Prastāva Agni Vayu and Āditya are the Udgītha the stars, the feathered tribe and the rays [of lights] form the Pratihāra, and the

<sup>1</sup> Sankara says that the word *or* (वा) is understood after wealth and the meaning is the adorer obtains habitation wealth or body like unto that of the gods according to his wish

<sup>2</sup> Heaven earth and sky

serpent race, the Gandharvās and the manes are Nidhana. Thus is the Sāma connected with all

2. स य एवमेतत्साम सर्वस्मिन्प्रोत वेद सर्वं ह भवति ॥

He who thus knows the Sāma connected with all [objects] becomes [the lord of] all.

3. तदेष श्लोकः । यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्यायः परम-  
न्यदस्ति ॥

Thereof is the verse: "there is nothing greater than the five-fold three"

"There-of," i.e., on this subject there is a verse "Fivefold," i.e., Hinkāra, Prastāva and the rest, "three," the three-fold knowledge, the three regions, and the three gods, Agni, Vāyu and Āditya

4 यस्तद्वेद स वेद सर्वं सर्वा दिशो बलिमस्मै हरन्ति सर्वमस्मी-  
त्युपासीत तद्भूतं तद्भूतम् ॥

He, who knows this, understands every thing, unto him all the different quarters [of the earth] render tribute, his duty his duty is to entertain the belief that "I am all"

## SECTION XXII

1. विनर्दि साम्नो वृणे पशव्यमित्यग्रेऋक्षीथोऽनिरुक्तः प्रजापतेर्निरुक्तः  
सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं  
बृहस्पतेरपध्वान्त वरुणस्य तान्सर्वानिवोपसेवेत वारुणं त्वेव  
वर्जयेत् ॥

[A chanter said] I wish for the taurine toned Sāma hymn, the canticle of Agni which contributes to the weal of animals. The hymns of the *anirukta* tone belong to Prajāpati, those of the *nirukta* tone to Soma, those of the mild sweet tone to Vāyu, those of the sweet high pitched tone to Indra, those of the tone resembling the voice of the crane to Bṛhaspati, and to Varuna, those of the tone of a broken piece of bell metal they are all to be practised, the hoarse toned alone are to be avoided.<sup>1</sup>

2 अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधा पितृभ्य आशा मनु येभ्य-  
स्तृणोदकं पशुभ्य स्वर्गं लोकं यजमानायाजमात्मन आगायानी  
त्येतानि मनसा ध्यायन्नप्रमत्तं स्तुवीत ॥

[The hymns] are to be sung [with the wish] 'Let me sing for the immortality of the gods. For [the due offering of] oblations to the manes for the [fulfilment of the] desires of mankind, for securing grass and water to animals, heaven to the institutors of sacrifices, and aliment for self, let me sing. Thinking thus without excitement let them be sung.

<sup>1</sup> These evidently relate to the seven tones of a gamut. The taurine and the ardine tones appear from the subjoined verse of Narada to be equivalent to the B and D of the English music; the rest we have not been able to ascertain. If our conjecture be right the five formed Sāma would include all those hymns which embrace five tones and the seven formed those which are sung on the full gamut.

पङ्क्तिं रौति मयूरो हि गावो नर्दन्ति ऋषभम् ।

अजा विरौति गाधारं क्रौञ्चो नदति मध्यमम् ॥

3. सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः सर्वे  
स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषूपालभेतेन्द्रः शरणं प्रपन्नो  
अभूव स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥

The vowels [swarah] constitute the body of Indra, the sibilants and ha [Ūsmānah] that of Prajāpati, and the consonants [sparsah] that of Death. Should any body revile him [who is a reciter of these] he should say, "I take protection of Indra, he will give thee a meet reply."

4. अथ यद्येनमूष्मसूपालभेत प्रजापतिः शरणं प्रपन्नोऽभूव स त्वा प्रति  
पेक्ष्यतीत्येनं ब्रूयादथ यद्येनः स्पर्शेषूपालभेत मृत्युः शरणं  
प्रपन्नोऽभूव स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥

Should any revile him about the sibilants and ha, he should say "I take protection of Prajāpati, he will ground thee down", and should any revile him about the consonants, he should say "I take protection of Death, he will hurl thee into flames"

- 5 सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति सर्वे  
ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्या प्रजापतेरात्मानं  
परिददानीति सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्यो-  
रात्मानं परिहराणीति ॥

The vowels are to be recited with sound and force, saying "I take the strength of Indra." The sibilants and ha are to be sounded internally, but not uttered out [of the mouth], and yet distinctly, saying. "to Prajāpati, I resign my life" The consonants are to be repeated

slowly and distinctly, saying 'from Death, I extricate my life

## SECTION XXIII

१ त्रयो धर्मकर्मणा यज्ञाऽयनं तानमिति प्रथमस्तप एव द्वितीयो  
 नक्षत्रादींचाययुज्यासी तृतीयाऽयन्तमात्मानमाचार्ययुजेऽन  
 सादयन्त्य एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥

Three fold is the division of Duty Sacrifice study and charity constitute the first Penance is the second and Residence by a Brahmacārin exclusively in the house of a tutor is the third All those [who attend to these duties] attain virtuous regions, the believer in Brahman alone attains to immortality

In order to develop the adoration of Om [this Śruti] begins with threefold is the division of Duty But it must not be supposed that the adoration of Om or the Udgītha as forming a part of the Sāma Veda secures the effect to be propounded for that which cannot be had by the adoration of the whole of the Sāma Veda i.e. immortality may be secured by the adoration of Om [as the emblem of the Deity] hence it is only in praise of Om that the Śruti begins as aforesaid

Threefold is the division of Duty i.e. Religion or Duty is divided into three classes and what they are is next described Sacrifice [Yajña] or the offering of oblations to fire etc — Study of the Rk and the other Vedas according to rule — and charity or the donation of alms according to one's resources beyond the boundary of the altar to parties not seeking for the same — constitute

the first branch or division of religious duty Since this class of duties relates to house-holders, and is performable by them [alone], it may be called the duty of house-holders The expression "first" (प्रथम) means one [or the first of a series,] and not the commencement of duty for we hear of the "second," and the third [in succession] "The second is Penance," [तप Tapas], *i e*, the performance of Kṛcchra, Cāndrāyana and such other Penances, or asceticism, or the adoption of the life of a hermit, without relying on Brahman [for reliance on Brahman ensures immortality], constitutes the second division Residence under the roof of a tutor, "Exclusively," *i e*, all life through, in the exercise of the duties of a Brahmacārin, constitutes the third division of duty The use of the expression "exclusively" indicates that the residence must be all life through, for otherwise a mere sojourn at the house of a tutor, for the study of the Vedas, does not secure [a future translation to] virtuous regions "All those," *i e*, the three orders of men, through the virtuous works aforesaid, "attain virtuous regions," Lastly, the undescribed hermit, he who exclusively abides in Brahman, he alone obtains immortality, which is a stage of being distinct from the virtuous regions, and constitutes existence without end, and not the secondary immortality of the Devas [which is but temporary], as is evident from its being reckoned under a different class Had it been merely a superior gradation of the former, it would not have been described separately. From its being disjoined from the rest, it is evident that immortality without end is intended

The allusion here to the rewards due to the different orders of men is intended to eulogize the adoration of Om, and not to lay down any rule on the subject To say that it has the two-fold object of eulogizing and laying down a rule regarding rewards, would be to admit a divided meaning, [which is inadmissible, in as much as a word can have but one meaning at a time]. hence, after reciting the rewards described in the Smṛtis, to say that the rewards of worshipping Om is immortality, is to eulogize the same Just as by saying "the service of

Purnavarma secures food and raiment whilst that of Rājavarma ensures a kingdom [the superior advantages of the latter are pointed out in comparison with the former and no merit of the former described] such is the case in the above

The Praṇava is the truthful Supreme Brahman being its emblem From the Vedic declaration This letter verily is the Supreme the Katha Upaniṣad hath declared that its adoration ensures immortality

Some [commentators] maintain that men of the four different orders of life who have no pretensions to knowledge from the fruit of their works obtain without any distinction virtuous regions as is evident from the expression all those attain virtuous regions and the hermit is not excluded therefrom The knowledge and the religious acts and observances of the hermit amount in fact to penance and so has the Śruti included it by saying Penance is the second —hence they continue it follows that whoever among the four orders of men adopts the adoration of Om i.e. becomes devoted to Brahman attains immortality every one of them without distinction being fit to perform such adoration and none being forbidden besides all of them having opposite opportunities during the intervals of their respective duties to engage themselves in such devotion The word Brahmasamsthā devotion to Brahman they further argue is not like the words wheat or hog exclusively indicative of a particular object—the hermit It is a compound term formed of two words Brahman and Devotion and that which has an etymological signification cannot be an arbitrary term at the same time All orders of men can devote themselves to Brahman Wherever there is a devotion to Brahman there may we apply the compound term and it would be improper to confine its meaning only to the hermit who devotes himself to the same Further the mere performance of the duties enjoined to hermits does not ensure immortality for that would make all allusion to knowledge redundant Nor can it be said that knowledge in the state of hermitage



alone ensures immortality for there is no special efficacy of the duties enjoined to men of any of the four orders. Should it be said that the virtuous works enjoined to the different orders of men when accompanied by knowledge ensures immortality, still it would apply to all the four orders [and have no special reference in behalf of any particular one] There is no such ordinance, that none but the hermit alone, when he has acquired knowledge, should attain immortality, on the contrary all the Upanisads maintain that 'knowledge [alone] ensures liberation'. Hence whoever among the four orders of men devotes himself to Brahman will enjoy immortality"

But such is not the case, for the knowledge which leads to ceremonial rites, and that which manifests the Supreme cause of all, are dissimilar and discordant [and therefore cannot co-exist in the same individual]

The knowledge which indicates a difference between agents, actions, and objects, is the cause whence proceedeth the ceremonial injunction. "Do this and do that not," and that cause hath not its origin in any Sāstra, for it is manifest in all animated beings. While the knowledge which sayeth, "the truth is verily one without a second," "all this is the divine soul," "all this is Brahman," proceedeth from the Sāstra, and cannot become manifest without in the first place destroying the disjunctive knowledge<sup>1</sup> of agents, actions, and objects, which is the prime cause of all ceremonial injunction, for the knowledge which disjoins and that which identifies are opposed to each other. Just as the erroneous conception of two moons cannot co-exist together with a knowledge of the unity of the moon, knowledge and ignorance being discordant and unable to abide together, even so is the case with the knowledge of the Deity. Such being the case, he in whom the disjunctive knowledge

<sup>1</sup> भेदज्ञान The knowledge or instinct by which physical objects are perceived as distinct and independent of each other, is called disjunctive because it disjoins or sets apart the Vedāntic truth, that the whole universe is an emanation of the Deity

which leads to ceremonial rites is overcome by the non dual knowledge originating from the maxim The truth is verily one without a second. He is truth. All the difference of created objects are unreal. retires from all ceremonial rites from their cause being overcome and he is said to be abiding in Brahman and exempt from ceremony. Such a state is not attainable by any but a hermit (Parivraj).

He whose disjunctive knowledge has not been overcome who sees differently hears differently reflects differently understands differently and believes that the performances of such and such [ceremonies] will secure for him such and such [results] and believing acts accordingly cannot resign himself in Brahman for he relies on a false understanding of there being a distinction where the distinction is purely verbal. In him who has overcome the disjunctive knowledge by knowing it to be false the idea of certain objects being fit for ceremonies and the propriety of his performing them therefore as a matter of duty cannot exist like the idea of the sky having a dark substratum to one conscious of the nature of the sky. If you say that after the disjunctive knowledge is overcome ceremonies [still] continue [dominant] as before all ordinance relating to Unitarian knowledge become falsified [whereas] they are like the ordinances relating to forbidden food venerable all the Upanisads being in favour of them. It might be argued that then you destroy the authority of the ceremonial ordinances. But such is not the case their authority remains in all its integrity and exercises its full force on those whose disjunctive knowledge is not overcome like the effect of dreams on one who is still asleep. Nor are they destroyed by the neglect of the learned to abide by them—seeing that ordinances regarding optional ceremonies have not been destroyed. As the non performance

<sup>1</sup> Ceremonies are divided into four classes 1st those which house holders are bound to perform every day Diurnal [Nitya] 2nd Occasional such as on the birth of a child etc [Naimittika] 3rd Optional or such as are performed for the attainment of some specific object (Kāmya) 4th Expiatory [Prayaschitta]

of optional ceremonies by those who know that "optional ceremonies are improper," does not destroy them, for they are performed by others who long for enjoyment, so the neglect of all ceremonies by those knowers of Brahman who are resigned in Brahman, does not [necessarily] do away with all ordinances relating to them, for the ignorant in Brahman continue to submit thereto. It cannot be said, that because those who, renouncing the duties of house-holders, adopt asceticism, still continue to eat and drink, the knowers of Brahman should not give up their oblations to fire, etc., for in an enquiry as to duty, the instances of particular individuals do not hold good. Magic for a malevolent purpose is forbidden, yet should any practise it, that will be no precedent for him who injures not his enemies, to practise the same. Disjunctive knowledge as the cause of ceremonies being destroyed, there remains no incentive to the offering of oblations to fire and the like, while to the hermit hunger is a sufficient incentive for food. If you say, the dread of evil from the non-performance of ceremonies is a sufficient incentive, such is not the case, for those who have the disjunctive knowledge are [alone] subject to that evil. I have already said, those whose disjunctive knowledge is not overcome by true or identifying knowledge, are the appropriate subjects for the performance of ceremonies. The neglect of duty brings evil on him who is bound to its performance, not on him who is not required to perform the same, such as the omission by a house-holder of duties of a Brahmacārin.

Can it not be said that in whatever station of life a man obtains a knowledge of the unity [of all objects], therein he becomes a hermit? No, because [in those stations of life] he retains his disjunctive knowledge of self and matters relating unto him,<sup>1</sup> and ceremonies are the special requisites of those stations. "Now [after having acquired a wife] I shall perform ceremonies," says the Sṛuti, and hence [it is evident that] he who, renouncing all

<sup>1</sup> Such as the propriety of putting on the Brahminical thread and the like —ĀNANDAGIRI

selfish ideas has adopted asceticism is a hermit and not the householder and the rest.

If it be said that the knowledge resulting from the Unitarian maxims having overcome the disjunctive knowledge which results from ceremonial ordinances, here is no necessity for a hermit to abide by religious restraints and observances. We reply, that for those who are apt to forego their Unitarian knowledge from the effect of hunger and the like, they are appropriate, for they prevent such aberration. Nor would that authorize the performance on their part of forbidden actions, for that is debarred even previous to the attainment of that knowledge. He who falls in a well or a thorny bush at night does not go thereto during sunshine. From all these it is established that the ascetic alone who has abjured ceremonial rites is devoted to Brahman. What has been said [by my antagonist] about men of all the four stations of life who have not attained true knowledge migrating to higher regions is true, but their remark that by penance (tapas) asceticism is implied is incorrect. It can be the ascetic alone is likely to be devoted to Brahman and we have already established that he is not included among the other orders. In regard to the content of the Unitarian knowledge, penance coexists alone with sacrificial rites, penance being enjoined to him only whose disjunctive knowledge is not overcome. Thereby we have (further) replied to the opinion which maintains that reliance on Brahman at intervals of the performance of ceremonies is admissible and that none are debarred therefrom, likewise to the opinion regarding the uselessness of knowledge by showing that the ascetic unconnected with ceremony is (alone) possessed of (the true) knowledge.

The remark about Brahmasādhya (devoted to Brahman) not being a crude word like java or varāha (wheat or hog) and a simple equivalent of Parivrat has been responded to by showing that the Brahmasādhya alone is entitled to be devoted to Brahman and none else. What has been said about crude words not admitting of a

derivative meaning, is not correct, seeing that *gṛhastha*, *taksa*, *parivrājaka*, and others do admit of such meaning *Grhastha*, or he who lives in a house, *taksa*, who chisels wood, *parivrāt*, he who is homeless, or passes his time in rambling about from place to place, are all derivative terms, and yet we see the first and the last, without foregoing their derivative signification, are used in the crude form in regard to the two different classes of the house-holders and the ascetics, and the middle, in regard to the caste of carpenters, and cannot be applied in every case where the derivative attributes may be indicated, that being opposed to general usage Now with reference to the word *Brahmasamstha*, it is applicable only to that ascetic who has relinquished all ceremonial observances and their attributes, who has exceeded the [first three] orders of life, and who is styled a *Paramahansa* for to him is assigned the recompense of super-eminent immortality, as we hear [in the text] He alone is the true ascetic [*parivrāt*] of the Vedas, and not he who wears the Brāhmanical thread, or carries the pilgrim's staff, or the beggar's platter "He has cast off his crown-lock, he is without emblem, without compassion" says a *Śruti* "To them who have surpassed all orders of life, he explained the pre-eminent and immaculate truth" says the *Svetāsvatara Upanisad* "He neither praiseth nor saluteth" maintain the *Smṛtis* "Therefore do the *Yatis*, who have attained true knowledge, perform no ceremonies", "Therefore is he the knower of true religion, he is without emblem, and without any manifest characteristic". also say the *Smṛtis*

"What the followers of the *Sāṅkhya* maintain to be exemption from ceremonies, is false, for they believe in the truth of the impression which shews a difference between ceremonies, their performers and their recompenses, and the exemption from agency in ceremonial works which would follow from the Buddhist doctrine of nothingness, is likewise false, for the maintainer of the doctrine proves his own reality Independence from ceremony which the ignorant from indolence maintain, is also worthless, for in him the idea of agency is not overcome by proof From

these arguments it is evident that asceticism which results from a forsaking of all ceremonial observances and from a devotion to Brahman is true only of him whose Unitarian knowledge is established by the proofs of the Vedānta. Thereby if a house holder were to obtain that knowledge asceticism would be true of him. May he not by thus gaining asceticism be guilty of neglecting the house hold fire? He is the destroyer of the champions of the gods who bloweth out the house hold fire says the Śruti. No. Such neglect following from Unitarian knowledge the result is the same as in the case of accidental blowing out [from an inundation falling in of a house or the like]. [For him who knoweth the truth] the virtue [lit. firmness] of Agni passeth away says the Śruti [see chap vi sec 4 verse 1] and hence the house holder becomes not liable to any sin from such asceticism.

2 अनापतिर्द्वैकानम्यतपस्तेभ्योऽभितप्तेभ्यः प्रया विद्या संप्राप्तवत्तामभ्य-  
तपस्तस्या अभितप्ताया ण्तान्यक्षगणि संप्राप्तवन्त भूमु-  
स्वरिति ॥

Prajāpati reflected on mankind from it the reflected, issued forth the threefold knowledge he reflected on it from it the reflected proceeded the [three] letters Bhūh Bhuvah and Svah !

Prajāpati may mean Virāṭ [son of Brahmā] or Kaśyapa [son of Marici]

3 तान्यम्यतपस्तेभ्योऽभितप्तेभ्य उक्त्वा संप्राप्तवत्तया शङ्कुना  
सत्राणि पणानि सतृणान्येवमोक्तेरेण सत्रा वाक् सतृणोक्ता  
एवेदस्यमोक्ता एवेदस्यमम् ॥

On them, he reflected from them the reflected, issued forth Om. As leaves are attached to their stalks,

so is speech <sup>1</sup> connected with Om ! Verily all this is Om !  
Verily all this is Om !

## SECTION XXIV

1. ब्रह्मवादिनो वदन्ति यद्वसूना प्रातःसवनं रुद्राणा माध्यन्दिनं  
सवनमादित्याना च विश्वेषा च देवाना तृतीयसवनम् ॥

The knowers of the Veda declare the morning ceremony to belong to the Vasus, that of the mid-day to Rudras and that of the afternoon to the Suns and the Visvedevas.

What is known as the morning ceremony is subject to the Vasus, and this region [the earth], which is connected with that ceremony is likewise subject to them To the Rudras the lords of the mid-day ceremony, is the middle region or sky subject, and to the Suns <sup>2</sup> and the Visvedevas, lords of the afternoon ceremony, belongs the third region or heaven

2. क तर्हि यजमानस्य लोक इति स यस्त न विद्यात्कथं कुर्यादथ  
विद्वान्कुर्यात् ॥

Where then is the region for the institutor of sacrifice ? How can he, who knoweth not that [the reply to this query] perform [ceremonies] ? Now he who knoweth should perform [the same]

The last clause is eulogistic of the Sāmā, and does not exclude the ignorant from the performance of ceremonies

<sup>1</sup> Lit All words

<sup>2</sup> The Vedas enumerate 12 suns

- ३ पुरा प्रातरनुवाकस्योपाकरणाज्वनेन गाहपत्यस्योदङ्मुख उपविश्य  
स वासवः सामाभिगायति ॥

Before the reading of the matin chant [prata  
rānuvāk] he [the institutor of sacrifice] sitting down  
behind the house hold fire [gārhapatya agni] with his  
face to the north, singeth the Sāma hymn relating to  
the Vasus

- ४ लो ३ कार्मपावा ३ णृ ३ ३ परयेम त्वा वयःरा ३ ३ ३ ३ ३  
हु ३ आ ३ ३ ज्या ३ यो ३ आ ३ २ १ १ १ इति ॥

‘Unfold the gates of this earth that we may be-  
hold thee for our supremacy

- ५ अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोक मे यजमानाय  
विन्दैष वै यजमानस्य लोक एतास्मि ॥

- ६ अत्र यजमान परस्तादायुष स्वाहापजहि परिधमित्युक्त्योत्तिष्ठति  
तस्मै वसव प्रातः सवनः सप्रच्यवन्ति ॥

Then doth he offer the oblation to the fire [saying]

Salutations be to Agni he the receptacle of the earth  
and the support of regions [Oh ye] secure a region for  
me who am an institutor of sacrifice! This is the  
region of the institutor of sacrifice I institutor of  
sacrifice will secure it after death May this oblation  
prove acceptable! Cast aside the bar And then he  
riseth For him do the Vasus fulfil the morning  
ceremony

- ७ पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्वनेनाग्नीध्रीयस्योदङ्मुख  
उपविश्य स रौद्रः सामाभिगायति ॥



Before the commencement of the mid-day ceremony, sitting behind Āgnīdhriya fire, and facing the north, he singeth the Sāma in praise of the Rudras [saying]

8. लो३क३द्वारमपावा ३ णू ३३ पश्येम त्वा वयं वैरा ३३३३३  
हुं ३ आ ३३ ज्या ३ यो ३ आ ३ २ १ १ १ इति ॥

“Unfold the gates of [yonder] region, that we may behold thee for our full supremacy.”

9. अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय  
विन्दैष वै यजमानस्य लोक एतास्मि ॥

10. अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि पृथिवित्युक्त्वोत्तिष्ठति  
तस्मै रुद्रा माध्यन्दिनं सवनं सप्रयच्छन्ति ॥

Then doth he offer the oblation, saying “I salute the Winds, who abideth in the sky and are the supports of regions. [Oh ye] secure a region for me who am an institutor of sacrifice! This verily is the region of the institutor of sacrifice I, institutor of sacrifice, will secure it after death May this oblation prove acceptable! Cast aside the bars” And then he riseth. For him do the Rudras fulfil the mid-day ceremony.

11. पुरा तृतीयसवनस्योपाकरणाज्वनेनाहवनीयस्योदङ्मुख उपविश्य स  
आदित्यं स वैश्वदेवं सामाभिगायति ॥

Before the commencement of the afternoon ceremony, sitting behind the Āhavanīya fire, with his face to the north he singeth the Sāma in praise of the Suns and the Visvedevas [saying]:

12 लो ३ ५द्वारमपावा ३ णू ३ ३ परयेम त्वा वयस्स्वाहा ३ ३ ३ ३ ३  
हु ३ आ ३ ३ ज्या ३ यो ३ आ ३ २ १ १ १ इति ॥

13 आश्विनमथ वैशदेव ला ३ ५द्वारमपावा ३ णू ३ ३ परयेम त्वा  
वयस् साघा ३ ३ ३ ३ ३ हु ३ आ ३ ३ ३ या ३ आ  
३ २ १ १ १ इति ॥

“Unfold the gates of [yonder] region that we may behold thee for our heavenly supremacy ! Thus much for the Suns and then to the Visvedevas Unfold the gates of yonder region that we may behold thee for our absolute supremacy !

14 अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवभ्यो दिविक्षिद्भ्यो  
लोकक्षिद्भ्यो लोक मे यजमानाय विन्दत ॥

Then doth he offer the oblation saying ‘ I salute the Suns and the Visvedevas the dwellers of heaven and the supporters of regions Secure that region for me, who am an institutor of sacrifice

15 एष वै यजमानस्य लोक एतास्म्यत्र यजमान परस्तादायुष स्वाहाऽ  
पहतपरिधमित्युक्त्योत्तिष्ठति ॥

‘That is verily the region for the institutor of sacrifice I institutor of sacrifice shall come thereto after death May this oblation prove acceptable ! Cast aside the bars, saying this he riseth

16 तस्मा आदित्याश्च विश्वे च देवास्तृतीय सवनसप्रयच्छन्त्येष ह  
वै यज्ञस्य मात्रा वेद य एव वेद य एव वेद ॥



## THIRD CHAPTER

### SECTION I

- 1 ॐ असौ वा आदित्यो देवमधु तस्य यौरेव तिरश्चीनवः  
जोऽन्तरिक्षमधूपो मरीचय पुत्रा ॥

Hari, Om ! Verily the sun is the honey of the gods. The heaven is the arched bamboo [whence hangeth pendant] the atmosphere [like a] hive, the vapours [floating therein] are the eggs

- 2 तस्य ये प्राच्यो रश्मयस्ता एवास्य प्राच्यो मधुनाद्य ऋच एष  
मधुमन् ऋग्वेद एव पुत्र ता अमृता आपस्ता वा एता ऋच ॥

Of the sun the eastern beams are the eastern honey-cells the Rk hymns are the manufacturers of honey [the ceremonies enjoined by] the Rg Veda form the flowers, and the fluids [used in their performance] are nectars Verily those Rk hymns

- 3 एतमृग्वेदमन्यतपःस्तस्याभितप्तस्य यशस्तेन इन्द्रिय वीर्यमनाद्यः  
रसाऽजायत ॥

Reflected on the ceremonies of the Rg Veda From them the reflected proceeded forth fame splendour sensations, power aliment and such like essences

4. तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितरूपम् ॥

They flowed and rested around the sun Verily,  
thence proceedeth the redness of the sun

## SECTION II

1. अथ चेऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो  
यजूरप्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आप. ॥

Now, its southern beams are verily the southern  
honey-cells, [therein] the Yajur-hymns are the honey-  
makers, [the ceremonies enjoined by] the Yajur-Veda  
form the flowers, and the fluids [used in their perform-  
ance] are nectars

2. तानि वा एतानि यजूरप्येत यजुर्वेदमभ्यतपत्तस्याभितप्तस्य यशस्तेज  
इन्द्रिय वीर्यमन्नाद्यरसोऽजायत ॥

Verily those Yajur-hymns reflected on the [cere-  
monies enjoined by the] Yajur-Veda From them, the  
reflected, proceeded forth fame, splendour, sensations,  
power, aliment and such like essences

3. तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लरूपम् ॥

They flowed and rested around the sun Thence,  
verily proceedeth the whiteness of the sun

## SECTION III

- 1 अथ यजन्त्य प्रयत्ना रश्मयस्ता एवान्य प्रविच्या मधुनाद्य  
मासान्वेय पुष्पा तामाद एव पुष्प ता अमृता आप ॥

Next its western beams are verily the western honey-cells [therein] the Sāma hymns are the honey-makers [the ceremonies enjoined by] the Sāma Veda form the flowers and the fluids [used in their performance] are nectars

- 2 तानि वा ण्ताणि मासान्वतः तानि मम्यन्पश्यन्तान्यामितसस्य  
यगन्तत्र शब्दिष दीपयन्ताय रमाज्जायत ॥

Verily those Sāma hymns reflected on the [ceremonies enjoined by the] Sāma Veda From them the reflected issued forth fine splendour sensations power, alimnt and such like essences

- 3 तद्वाङ्मत्तगण्डियमभिजाज्यस्तद्वा एतददत्तदादित्यन्य पर कृष्ण  
रश्मि ॥

They flowed and rested around the sun Thence verily proceedoth the dark coloured rays of the sun

## SECTION IV

- 1 अथ येऽम्योदद्वौ रश्मयस्ता एवास्यादीच्यौ मधुनाद्ध्योऽयवाङ्गिरस्त  
एव मधुमृज इतिहासपुगाण पुष्प ता अमृता आप ॥

## SECTION VI

1. तद्यत्प्रथमममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा अश्नन्ति  
न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥

Thereof the first named nectar is enjoyed by the Vasus with Agni at their head, Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight

2. त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥

They are quieted by the sight of those rays,<sup>1</sup> they are excited thereby <sup>2</sup>

3. स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनैव मुखेनैतदेवामृतं  
दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुदेति ॥

He, who thus knoweth the nectar, becoming one of the Vasus, and reflecting on the nectar with Agni before him, enjoyeth content. He is quieted by those rays, he is excited thereby

4. स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्यं  
स्वराज्यं पर्येता ॥

He obtaineth the entire dominion of the Vasus which extends from the rising of the sun [in the east] to its setting [in the west]

<sup>1</sup> When the season of enjoyment is passed

<sup>2</sup> When the season of enjoyment returneth

## SECTION VII

1 अथ यद्वितीयममृत तद्गुहा उपनीयन्तीन्द्रेण मुखेन न वे देवा  
अश्रन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥

Now the second mentioned nectar is enjoyed by the Rudras with Indra at their head Verily the Devas neither eat nor drink [of the same] they [only] gratify themselves by its sight

2 त एतदेव रूपमभिसन्निगन्त्येतस्माद्भूपादुचन्ति ॥

They are soothed by that appearance [of the sun] and by it are they excited

3 स य एतदेवममृतं वद रक्षाणामेवको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं  
दृष्ट्वा तृप्यति स एतदेव रूपमभिसन्निगन्त्येतस्माद्भूपादुदेति ॥

He who knoweth the nectar thus, becoming one of the Rudras and reflecting on the same with Indra before him, enjoyeth content That appearance doth pacify him and thereby is he excited

4 स यानदात्स्य पुरस्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत  
उदतोत्तस्ताऽस्तमेता रक्षाणामेता नदाधिपत्यं स्वाराज्यं पर्येता ॥

He obtaineth the dominion of the Rudras which extends from the rising of the sun in the south to its setting in the north—a period double that within which it riseth in the east and setteth in the west



## SECTION VIII

1. अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा  
अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥

Now, the third nectar is enjoyed by the Ādityas, with Varuna at their head Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight

2. त एतदेव रूपमभिसविरन्त्येतस्माद्रूपादुद्यन्ति ॥

They are soothed by that appearance of the sun, and by it are they excited

3. स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं  
दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविरन्त्येतस्माद्रूपादुदेति ॥

He, who knoweth the nectar thus, becoming one of the Ādityas, with Varuna before him, enjoyeth content. That appearance of the sun doth sooth him, and thereby is he excited

4. स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता  
पुरस्तादस्तमेतादित्यानामेव तावदाधिपत्यं स्वाराज्यं पर्येता ॥

He obtaineth the entire dominion of the Ādityas, which extends from the rising of the sun behind to its setting before, a period double that within which it riseth in the south and sets in the north

## SECTION I\

1 अथ यः प्रतुममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै दद्या  
अश्रन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृष्यन्ति ॥

Now the fourth nectar is enjoyed by the Maruts with Soma at their head. Verily the Devas neither eat nor drink [of the same] they [only] gratify themselves by its sight.

2 त एतदेव रूपमभिसविशन्त्येतस्माद्रूपादुच्यन्ति ॥

They are verily soothed by that appearance of the sun and by it are they excited.

3 स य एतदेवममृतं वेद मरुतामेवको भूत्वा सोमेन मुखेनैतदेवामृतं  
दृष्ट्वा तृष्यति स एतदेव रूपमभिसविशत्येतस्माद्रूपादुदति ॥

He who knoweth the nectar thus becoming one of the Maruts and reflecting on that nectar with Soma before him enjoyeth content. He is soothed by that appearance of the sun and by it is he excited.

4 स यावदादित्य पश्चादुदता पुरस्तादस्तमेता द्विस्तावदुत्तरात उदेता  
दक्षिणतोऽस्तमेता मरुतामेव तावदाविष्यन्त्यस्वाराज्यं पर्येता ॥

He obtaineth the entire dominion of the Maruts which extends from the rising of the sun in the north to its setting in the south—a period double that within which it riseth behind and setteth before.

## SECTION X

1. अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा  
अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥

Now, the fifth nectar is enjoyed by the Sādhyas with Brahman [Om] at their head. Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥

They are verily soothed by that appearance of the sun, and by it are they excited.

3. स य एतदेवममृतं वेद साध्यानामेवेको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं  
दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुदेति ॥

He, who knoweth the nectar thus, becoming one of the Sādhyas and reflecting on that nectar with Brahman before him, enjoyeth content. Verily he is soothed by that appearance [of the sun], and by it is he excited.

4. स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदूर्ध्वमुदेतावागस्तमेता साध्यानामेव तावदाधिपत्यं स्वाराज्यं पर्येता ॥

He obtaineth the entire dominion of the Sādhyas which extends from the rising of the sun above to its setting below, a period double that in which he riseth in the north and setteth in the south.

The duration of the sun in the different spheres (as described here) is apparently opposed to the

doctrine of the Purāṇas. The followers of those records maintain that the periods of the sun's rising and setting in the four different spheres of Indra Yama Varuṇa and Soma are equal the extent of the orbit of the sun above the Mānasottara mountain and around the mount Meru being equal. The discrepancy however has been explained by sages. Each of the different spheres (as set forth) is destroyed at a period double that of its preceding one. The rising of the sun means the time during which it remains visible to the residents of any one of those spheres and the setting is when it is invisible there being actually no rising or setting of that luminary. In the absence of inhabitants in those spheres there will be no sunrise or sunset there though the sun may become visible therefrom.

## SECTION XI

1 अथ तत् ऊर्ध्व उदेत्य नैवोदेता नास्तमेतन् पृथग् मध्ये स्थाता तदेप  
श्लोक ॥

Next beyond that appearing above. He neither riseth nor setteth but remaineth alone in the centre. Thereof is the verse

2 न वै तत्र न निम्लोच नोदिषाय कराचन । देवास्तेनाह सत्येन मा  
विराविषि ब्रह्मणेति ॥

No of a truth there is neither rising nor setting [Bear ye witness] O Gods, that I may say nothing contradictory of that truthful Brahman !

3 न ह वा अस्मा उदेति न निम्लोचति सकृदिवा हेवास्मै भवति य  
एतामेव ब्रह्मोपनिषद् वेद ॥

For him there is neither rising nor setting of the sun for him there is one eternal day, who possesseth this knowledge of Brahman

4. तद्वैतब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाम्यस्तद्वैतदुद्दाल-  
कायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥

Verily that knowledge was explained by Brahmā to Prajāpati, and by Prajāpati to Manu, and by Manu to his descendants This knowledge of Brahman was explained to one of the descendants Uddālaka Āruni, an eldest son, by his father

5. इदं वाव तज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाल्याय वान्तेवासिने ॥

This knowledge of Brahman should verily be explained by a father to his eldest son or to a worthy disciple ,

6 नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीता धनस्य पूर्णा  
दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥

But to none else. Were none to give this sea-girt sphere with all its treasures to the instructor, [in exchange of this knowledge] the latter would still be greater greater by far [in value than the sphere]

## SECTION XII

1. गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वागवा इदं  
सर्वं भूतं गायति च त्रायते च ॥

Verily all this creation is Gayatri Speech is Gayatri by speech is all this creation recited and preserved

2 या वै मा गायत्रीय वाय सा येय पृथिव्यस्याऽहीदः सर्वं भूतं प्रति  
प्रतिमेतामेव नातिग्रीयते ॥

That Gayatri is verily this earth And on this earth are all creatures sustained, that they exceed not

3 या वै सा पृथिवी य वाय सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे  
प्राणा प्रतिष्ठिता एतदेव नातिशीयन्ते ॥

That which is the earth is likewise the body of the animated creation In that body are the animal functions sustained that they exceed not

4 यद्वै तत्पुरुषे शरीरमिदं वाय तदिदमस्मिन्नन्तं पुरुषे हृदयमस्मिन्हीमे  
प्राणा प्रतिष्ठिता एतदेव नातिशीयन्ते ॥

That which is the body is likewise the heart which is within it In it are the animal functions sustained that they exceed not

5 सैषा चतुर्धा पङ्क्तिर्वा गायत्री तदेतच्चाम्यनूक्तम् ॥

That Gayatri is verily composed of four feet and possesseth six characteristics Regarding it has this verse been recited

Speech being earth body heart and life are the six characteristics of Gayatri Or because each of its feet has six letters

6. तावानस्य महिमा ततो ज्यायान्श्च पूरुषः । पादोऽस्य सर्वा भूतानि  
त्रिपादस्यामृत दिवीति ॥

“They [the creations] constitute the glories of the Gāyatrī, to which is the soul [Purusa<sup>1</sup>] superior He has the creation for his first foot, and his own immortal self<sup>2</sup> constitutes the other three”

7. यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा  
पुरुषादाकाशः ॥

That Brahman [*i.e.*, the being indicated in the Gāyatrī] is verily the space which<sup>3</sup> surroundeth mankind

8. अयं वाव स योऽयमन्तः पुरुष आकाशो यो वै सोऽन्तः पुरुष  
आकाशः ॥

That which surroundeth mankind is of a truth the space which existeth within mankind

9 अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्ति-  
नीन् श्रियं लभते य एव वेद ॥

८

That which existeth within mankind is of a truth the space which existed within the heart. It is

<sup>1</sup> That which pervades all पूरणात् or abides in the heart—पुरिशयनात्

<sup>2</sup> The word is *divi*, (lit glorious,) which in modern dictionaries is explained as heaven Sankara explains it as above

<sup>3</sup> The word in the original is *Ākaśa* आकाश In common acceptation it means the sky, but the interpretation of Sankara gives an idea as if it meant space The difficulty of rendering the term appositely gives a puerile air to the text

omnipresent and eternal He who knoweth this attains eternal and all-sufficient treasures

## SECTION XIII

- 1 तस्य ह वा एतन्महत्तस्य पञ्च देवमुपय स योऽस्य प्राङ्मुपि स  
प्रागन्मधु स आग्निस्तदेतत्तेनाज्जायमित्युपासीत तेजस्य  
ज्ञादो भवति य एव वेद ॥

For that [space which is] within the heart there are five gates to heaven Thereof the eastern gate is breath [Prāṇa] which is vision and that is Āditya [the sun] That [Prāṇa] is to be adored as the consumer of alimont and all glorious Glorious and an [able] consumer of alimont doth he become who knoweth it thus

- 2 अथ योऽस्य दक्षिण मुपि स ज्ञानस्तच्छ्रोत्रं स चन्द्रमास्तदेत  
च्छ्रीश्च यज्ञश्चेत्युपासीत श्रीमान्यज्ञान्नी भवति य एव वेद ॥

Next the southern aperture is Vyāna which is audition, and that is the Moon Believing it to be prosperity and fame let it be worshipped He who knoweth it so attaineth celebrity and prosperity

- 3 अथ योऽस्य प्रयङ्मुपि सोऽपान सा वाक् सोऽग्निस्तदेतद्ब्रह्म च  
समजायमित्युपासीत ब्रह्मचरस्य ज्ञानो भवति य एव वेद ॥

Next the western aperture is Apāna it is speech which is fire [Agni] Believing it to be Vedic glory and



aliment let it be worshipped. He who knoweth it so, attaineth plenty and Vedic glory.

4. अथ योऽस्योदडसुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च  
व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥

Next, that which is the northern aperture, is Samāna which is the mind, which is cloud. Believing it to be reputation and beauty, let it be worshipped. He who knoweth it so, attaineth reputation and beauty

5 अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च  
महश्चेत्युपासीतौजस्वी महस्वान्भवति य एव वेद ॥

Next, that which is the upper aperture is Udāna; which is the wind, which is the sky. Believing it to be strength and glory let it be worshipped. He who knoweth it so, becomes glorious and mighty

6 ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेव  
पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो  
जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषाः स्वर्गस्य  
लोकस्य द्वारपान्वेद ॥

These five venerable<sup>1</sup> beings are the door-keepers of heaven. Heroes are born in his family who knoweth these five venerable beings to be door-keepers of heaven; he obtaineth heaven [for his reward] who knows these five venerable beings to be the door-keepers of heaven

<sup>1</sup> Lit. Relating to Brahman

7 अथ यत्त परो विवा ज्याति ।प्यते विश्वा षष्ठेऽस्य सवत षष्ठेऽनुत  
मूतमेऽस्य तस्मिन् वा तस्मिन्मस्मिन्त पुन्ये ज्योतिस्त  
स्वता दृष्टि ॥

That which shines glorious above yonder heaven, above this world and above all others large or small, is the same as that which shines within mankind. It is tangible [to all].<sup>1</sup>

8 यत्रैतन्निर्मलं मस्त्व नान्निगान विनाति तस्यैवा श्रुतिपरं  
तत्कणामिदं निनमि नन्धुमिवाग्नेयं ज्ञात उपशृणोति  
तदतद्वत् च श्रुता चेत्पुपासात चक्षुष्य श्रुता भवति य एव  
वत् य एव वद ॥

For its warmth is felt in this body by touch. It is audible for when the ears are closed, it is heard like the roar of a flaming fire or that of a rolling car or a bellowing ox. That tangible and audible glory is to be adored. He who knoweth—verily he who knoweth—this, becomes renowned and of handsome appearance.

#### SECTION XIV

1 सर्वं खल्विदं ब्रह्म तज्जगन्निति ज्ञान्त उपसीताथ खलु क्रतुमय  
पुरुषा यम क्रतुस्मिँल्लोके पुरुषो भवति तथेत प्रेत्य भवति  
स क्रतु कुर्वीत ॥

<sup>1</sup> Lit. दृष्टि, ocular proof. The commentator explains that the word may be used with reference to touch as an organ of perception.

All this verily is Brahman, for therefrom doth it proceed, therein doth it merge, and thereby is it maintained. With a quiet and controlled mind should it be adored. Man is a creature of reflection, whatever he reflects upon in this life, he becomes the same hereafter, therefore should he reflect [upon Brahman]

2. मनोभयः प्राणशरीरो भारूपः सत्यसकल्प आकाशात्मा सर्वकर्मा  
सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यातोऽवाक्यनादरः ॥

[Saying] “that which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, whose soul is like space [*ākāśa*,] which performeth all things and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respects any body.

3. एष म आत्मान्तर्हृदयेऽणीयान्नीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा  
श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्यायान्पृथिव्या  
ज्यायानन्तरिक्षाज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥

“Is the soul within me, it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together.]

4. सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यातोऽवाक्यनादरः  
एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेक्षाभिसमवितास्मीति

यय व्याप्ता ७ विविदितास्तीति ह साद शान्ति-  
शान्ति न्य ॥

'That which performeth all things, and willeth all things to which belong all sweet odours and all grateful juices which envelopes the whole of this [world] which neither speaketh nor respecteth any body is the soul within me, it is Brahman I shall obtain it after my transition from this world" He who believeth this and hath no hesitation will verily obtain the fruit of his reflection so said Sāṅdilya—[the sage] Sāṅdilya

## SECTION XV

१ अन्तरिक्षाद काशा भूमिर्मा ७ जायति दिशा दास्य स्वर्गो  
वीर्यात्तर मित्रं म ण्य काशा वसुधानाग्निन्विश्वमिदं  
ध्रितम् ॥

Of that sheath [the Soul] the sky is the ventricle and the earth is the root it never decayeth the quarters of the universe are its corners and the heaven is its upper aperture, it is the receptacle of wealth, and upon it is the universe supported

२ तस्य प्राची दिग्भूनाम सहमाना नाम दक्षिणा रात्री नाम प्रतीची  
मुभूता नामादीची तासा वायुवत्स स य एतमेव वायु दिशा  
वत्स वेत् न पुत्राग्नेरिति साऽहमेतमेव वायु दिशा वत्स  
वेद मापुत्रोदं स्मृम् ॥

Its eastern quarter is called Juhū, its southern quarter Sahamānā, its western quarter Rājñī, and its northern quarter Subhūtā; the winds of those quarters are their offspring. He who [wishing for long life for his children] knows the winds to be the offspring of the quarters, hath never to weep for his children. "I know the winds to be the offspring of the quarters, therefore have I had never to weep for my children.

The performers of sacrifice offer their oblations (juhoti) facing the east, therefore is that quarter called Juhū, the vicious suffer (śahanto) the fruit of their actions in the abode of Yama in the south, therefore is that quarter called Sahamānā, the west is called Rājñī, because, it is the empire of king (Rājā), Varuna, or because, at twilight it becomes red (rāga). Wealthy beings (bhūtimat), such as Īśvara, Kubera, etc., reside in the north, hence it is called Subhūtā.

3. अरिष्टं कोऽग प्रपद्येऽमुनामुनामुना प्राण प्रपद्येऽमुनामुनामुना भूः  
प्रपद्येऽमुनामुनामुना भुव प्रपद्येऽमुनामुनामुना स्वः प्रपद्येऽमुना-  
मुनामुना ॥

"Together with such and such and such, I take asylum of that undying sheath, with such and such and such I seek shelter of life [Prāṇa], with such and such and such I seek shelter of this earth [Bhūh], with such and such and such I seek shelter of the sky [Bhuvah], with such and such and such I seek shelter of heaven [Svah].

4. स यद्वोच प्राण प्रपद्य इति प्राणो वा इदं सर्वं भूतं यदिदं किंच  
तमेव तत्प्रापत्सि ॥

"By [the words] I seek shelter of Prāṇa [life] I have said that I take asylum of the universal existence

ॐ अथ यदवाग भू प्राण इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये पितृ प्रपद्ये  
देव तदवागम् ॥

' By what I have said by [the words] I seek shelter of Bhūḥ I mean that I take shelter of the earth I take shelter of the sky I take shelter of heaven

ॐ अथ यदवाग भुवः प्रपद्ये इत्यग्निं प्रपद्ये वायुं प्रपद्ये आदित्यं प्रपद्ये  
इ देव तदवागम् ॥

By what I have said by [the words] I take shelter of Bhūvaḥ, I mean I seek shelter of Agni [fire] I seek shelter of Vāyu [wind] I seek shelter of Āditya [the sun]

ॐ अथ यदवाग स्वः प्रपद्ये इत्यृषेः प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं  
प्रपद्ये ऋग्वेदं तदवागम् तदवागम् ॥

By what I have said by [the words] I take shelter of Svah I mean I take shelter of the Rg Veda I take shelter of the Yajur Veda I take shelter of the Sama Veda

## SECTION XVI

1 पुरुषा वायं यज्ञस्तस्य यानि चतुर्विंशति वपाणि तप्रातः सवनं  
चतुर्विंशत्यक्षरा गायत्री गायत्र प्रातः सवनं तदस्य वसवाऽ  
न्यायन्ता प्राणा वायं वसन् एते हीदन् सर्वं वासयन्ति ॥

Verily man is Yajña [sacrifice]. The first twenty-four years of his life constitute the morning ritual [Prātaḥ-savana]. The Gāyatrī includes 24 letters, and it is the Gāyatrī through which the morning ritual is performed. The Vasus are the presiding deities of dawn, and in man the vital airs verily represent the Vasus, for they preserve [vāsayaṁti] all

2. त चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातः  
सवनं माध्यन्दिनं सवनमनुसन्तनुतेति माह प्राणाना वसूना  
मध्ये यज्ञो विलोप्सीयेत्युद्वैव तत एलगदो ह भवति ॥

At this age should any disease afflict him, he should say "O vital Vasus, this is the season of my morning ritual, connect it with the mid-day sacrifice, that I, who am sacrifice [itself], may not be lost to the vital Vasus" Thus he escapes from disease, and verily becomes exempt from affliction

3. अयं यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं चतु-  
श्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनं सवनं तदस्य रुद्रा  
अन्वायन्ता प्राणा वाव रुद्रा एते हीदं सर्वं रोदयन्ति ॥

[The] next [period] to the forty-fourth year of his life constitutes the mid-day ritual. The Tristupa includes forty-four letters, and it is through the Tristupa that the mid-day sacrifice is performed. The Rudras are its presiding deities. In man the vital airs are the Rudras for they cause weeping,<sup>1</sup> [Rodayaṁti]

<sup>1</sup> Human animosity being one of the chief causes of weeping —  
*Sankara*

- 4 त चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इह मे माध्यन्दिनसवनं तृतीयसवनमनुमन्तनुतेति माह प्राणानामा रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्वैव तत एत्यगदो ह भवति ॥

At this age should any disease afflict him he should say 'O vital Rudras this is the season of mid day ritual connect it with the afternoon sacrifice that I who am sacrifice [itself] may not be lost to the vital Rudras Thus he escapes from disease and becomes exempt from affliction

- 5 अथ यान्यष्टाचत्वारिंशत्पाणि तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागत तृतीयसवनं तदस्यादित्या अन्वायत्ता प्राणा वावादित्या एते हीदसवमाददते ॥

[The] next [period] to the eighty fourth year of his life constitutes the afternoon ritual The Jagatī [metre] includes eighty four letters and it is through the Jagatī that the afternoon ceremony is performed The Ādityas are its presiding deities In man the vital airs are the Ādityas for they receive [ādadate] all things

- 6 त चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा आदित्या इह मे तृतीयसवनमायुःसुसन्तनुतेति माह प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्वैव तत एत्यगदो हेव भवति ॥

At this age should he be afflicted by any disease, he should say 'O vital Ādityas this is the season of my afternoon ritual connect it with the full term of my life that I, who am sacrifice [itself] may not be lost to



the vital Ādityas " Thus he escapes from disease and becomes exempt from affliction.

7. एतद्ग स्म वैतद्विद्वानाह महिदास ऐतरेयः स किं म एतदुपतपसि यो-  
ऽहमनेन न प्रेष्यामीति स ह षोडश वर्षगतमजीवत्प्र ह  
षोडश वर्षगत जीवति य एव वेद ॥

Verily knowing this Mahidāsa, son of Itara, said, "O! why dost thou afflict me, for I shall not be destroyed by thee." He lived for one hundred and sixteen years Verily he will live for one hundred and sixteen years who knoweth this

## SECTION XVII

1 स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥

His [of the individual typical of sacrifice] hunger, thirst, and want of pleasure constitute the pain which attends the performance of ceremonies

2 अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥

Whatever he eateth, whatever he drinketh, and whatever he enjoyeth, become unto him [like the reward which is available on the day of the] Upasad.<sup>1</sup>

3 अथ यद्वसति यज्जक्षति यन्मैथुनं चरति स्तुतश्चैरेव तदेति ॥

<sup>1</sup> The day when the performers of a sacrifice are entitled to a drink of milk

Whatever he laugheth whatever he eateth and whatever he enjoyeth become to him like unto [the] praises [of the Rk and Yajur Veda]

4 अथ यत्तपो दानमाजवमहिंसा सत्यवचनमिति ता अस्य दक्षिणा ॥

His penance charity sincerity unenviousness and truthfulness constitute his reward [Dakṣiṇa]

5 तस्मादाहु सोऽन्यसाधेति पुनस्तपादनमेवास्य तन्मरणमेवास्याव मृथ ॥

Therefore is it said [both at the birth of a child and at the expression of the juice of the moon plant in reply to the query] Has she given birth? Yes she has His [of the being typical of ceremony] avabhṛtha [death] is the termination, so is the termination of the sacrifice called avabhṛtha

6 तद्वैतद्वोर आङ्गिरस ऋणाय देवकीपुत्रायोन्त्वानाचापिपास एव स बभूव सोऽन्तवेलायामेतत्त्रय प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसंक्षितमसीति तत्रैते द्वे ऋचौ भवत ॥

Ghora son of Angiras having explained this [subject] to Kṛṣṇa son of Devakī said He [who knoweth this] should at the time of his death repeat these three [Yajur Vedic mantras] O! thou<sup>1</sup> art undecaying! Thou art unchanging! Thou art the true essence of life! Hearing this he lost all desire for other knowledge About it there are these two Rg Vedic stanzas

<sup>1</sup> Addressing his soul as identified with the sun

7. आदित्प्रत्नस्य रेतसो ज्योतिष्पश्यन्ति वासर । परो यदिध्यते दिवा ।  
 उद्वय तमसस्पति ज्योतिः पश्यन्त उत्तरस्वः पश्यन्त उत्तरम् ।  
 देव देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥

“Sages, behold the glory of the first cause [as enveloping all like the day, and shedding radiance from the heaven above].”<sup>1</sup> “Having beheld that exquisite light, high above all darkness, and having beheld it also in our own hearts we attain to that god of gods and noblest of all lights the sun the noblest of all lights ”

### SECTION XVIII

1. मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं  
 भवत्यध्यात्मं चाधिदैवतं च ॥

The mind should be adored as Brahman , this is intellectual [worship] Next as relating to gods , the sky should be adored as Brahman. These are the two intellectual and theological forms of worship that have been ordained [by sages]

2. तदेतच्चतुष्पाद्ब्रह्म वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्र पाद  
 इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः  
 पादो दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवा-  
 धिदैवतं च ॥

The words within the brackets are not quoted in the Sanskrit text

That [Brahman] hath four feet Speech is one of its feet life is one of its feet vision is one of its feet and audition is one of its feet Thus much for the intellectual, next the theological fire [Agni] is one of its feet, wind [Vāyu] is one of its feet sun [Āditya] is one of its feet the quarters [Dishah] are one of its feet Thus the two—intellectual and theological forms of worship have been ordained

३ वागेन ब्रह्मणधनुः पाद मोऽग्निना ज्योतिषा भाति च तपति च  
भाति च तपति च कीर्त्या यशसा ब्रह्मचसेन य एव वेत् ॥

Speech is verily one of the four feet of Brahman It radiates light and heat through the effulgence of Agni Heat and light radiate from his works from his fame and from his Vedic glory, who knoweth it thus

[After explaining the meaning as above given Śaṅkara adds] the consumption of inflammable article such as oil or ghee gives life and vigour to the organs of speech hence it is said through Agni speech receives its light and heat As a cow or a like quadruped moves on to where it wisheth on its four feet so doth mind [here represented as Brahman] attain to its objects through the aid of speech breath vision and audition hence the simile Further the feet of a quadruped are placed under its body so are fire (Agni) air (Vāyu) the sun (Surya) and the quarters placed under the sky and thence the comparison

4. प्राण एव ब्रह्मणधनुः पाद स वायुना ज्योतिषा भाति च तपति  
च भाति च तपति च कीर्त्या यशसा ब्रह्मचसेन य एव वेद ॥

Breath is verily one of the four feet of Brahman It radiates light and heat through the effulgence of

Vāyu Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

5. चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एव वेद ॥

Vision is verily one of the four feet of Brahman. It radiates light and heat through the effulgence of Āditya. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

6 श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥

Audition is verily one of the four feet of Brahman. It radiates heat and light through the effulgence of the quarters of the earth (Dik). Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

## SECTION XIX

1 आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत्तत्सदा सीत्तत्समभवत्तदाण्डं निरवर्तत तत्सर्वत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥

The sun is described as Brahman, its description. Verily at first all this was non-existent, that

non existence became existent it developed —it became an egg it remained [quiet] for a period of one year it burst into two thence were formed two halves of gold and silver

Having described the sun as a foot of Brahman the *Sruti* now proceeds to describe it as Brahman with the words the sun is lecribed as Brahman Its description is to be narrated for its eulogium Non existent <sup>1</sup> i.e. this earth before its development was of unmanifest name and form and not actually non existent for [on the authority of the *Sruti*] How can existence proceed from non existence? Such deduction would be inadmissible But it being distinctly laid down here that it was non existent may it not be optional [with us to explain it one way or the other?] No Option applies to actions and not to facts How [can you] then here [use the word] non existent? As I have already explained being of unmanifest name and form it is very like non existence though not actually so The expression verily applies to the existent (i.e. to the verb) and not to non existence

How [thou this misuse of the term? It is no misuse] We see the word *sat* is freely used to indicate the manifestation of the name and form of an object and that manifestation being generally dependant upon the sun in the absence of which the earth is enveloped in deep darkness and not visible the expression is appropriate

2 तद्वजतसेय पृथिवी यत्सुवणं सा चौर्यजरायु ते पवता यदुल्बं  
स मैवो नीहारा या धमनस्तानयो यदास्तेयमुदकं  
स समुद्र ॥

Thereof the argentine half is the earth and the golden half the heaven The inner thick membrane

<sup>1</sup> असत् *asat* unreal untrue not being from *sat* true being with the negative prefix *a* अ

<sup>2</sup> Lit Utpatti birth creation

[of the egg] became mountains, the thin one cloudy fog, the blood-vessels became rivers, and the fluid became the ocean, and, lastly, what was born therefrom is the sun, Āditya.

3. अयं यत्तदजायत सोऽसावादित्यस्त जायमान वोषा उल्लवोऽनूद-  
तिष्ठन् सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्तस्योदय प्रति  
प्रत्यायनं प्रति वोषा उल्लवोऽनूतिष्ठन्ति सर्वाणि च भूतानि  
सर्वे चैव कामाः ॥

On its birth arose loud shouts [or shouts of ulu-ulu] as well as all living beings and their desires. Hence on the rising and re-rising [day after day] of the sun arise shouts of ulu-ulu as well as all living beings and their desires

4. स य एतमेव विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्यागो ह यदेनं साधवो  
वोषा आ च गच्छेयुरप च निम्रेडेरन्निम्रेडेरन् ॥

He [attaineth the glory of the sun] who, knowing this, adores the sun as Brahman, and grateful shouts soon arise in his behalf and contribute to his gratification, verily they contribute to his gratification.

## FOURTH CHAPTER

### SECTION I

- 1 ॐ जानश्रुतिह पौत्रायण नन्दादेरो वट्टपायी वट्टपाय्य आस स ह  
सवत आवसथान्नापयाचक्रे सवत एव मैऽत्स्यन्तीति ॥

Om! Of a truth there lived Jānasruti grandson of the son of Janāsruti the charitably disposed, the giver of large gifts, and the preparer of much food He built houses everywhere that [people] from all sides might come and feast [therein]

- 2 अत्र ह ह्रसा निशानामतिपेतुस्तद्वैप ह्रसो ह्रसमभ्युवाद हो  
होऽयि भट्टाक्ष भट्टाक्ष जानश्रुते पौत्रायणस्य सम दिवा  
ज्योतिरातत तन्माप्रसाङ्क्षीस्तत्त्वा मा प्रवाक्षीदिति ॥

[Over his house] at night passed some geese<sup>1</sup> the hindmost of which addressing the foremost said  
' Lo! Lo! Bhallākṣa Bhallākṣa [short-sighted] the

<sup>1</sup> Harisa This word in common acceptation means a goose but the vehicle of Brahma likewise called a Harisa is generally represented of the form of a flamingo According to the Purāṇas the Manasasarovara (lake) is a favourite resort of Harisas which in modern Tibetan or rather in the language of the people of the Hindu desā is the specific name of the flamingo We may add that while geese are very scarce flamingoes are seen in large flocks in the vicinity of Manasasarovara (lake)



glory of Jānasruti, grandson of the son of Jānasruti, is as widespreading as the heaven Have nothing to do with him, so that his glory may not destroy thee."

3 तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तः सयुग्वानमिव रैक-  
मात्थेति यो नु कथं सयुग्वा रैक इति ॥

To it said the other "Who is he whom you compare with Raikva of the car?" "And who is this Raikva of the car?" enquired the first

4. यथा कृतायविजितायाधरेयाः सयन्त्येवमेनं सर्वं तदभिसमेति  
यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त  
इति ॥

[The latter replied] "I allude to such a being to whom the fruits of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Kṛta or the highest cast of the dice, and those who know what he knows likewise secure [the same reward]."

5. यदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह सजिहान एव  
क्षत्तारमुवाचाङ्गरे ह सयुग्वानमिव रैकमात्थेति यो नु कथं  
सयुग्वा रैक इति ॥

Jānasruti great-grandson of Janasruti, listened to this [In the morning] rising [from his bed while being eulogized by his bards] he thus addressed his herald. "O child, do you address me as if I were the Raikva of the car? [I am not deserving of such praise] O child, do you of a truth go and speak unto Raikva of the car

[that I long to see him]" [Of him enquired the bard ]  
'and who is this Rākva of the car ?

6 यथा पूजाय विजिताया धरत्या मयन्त्येव मनः सर्वं तदभिन्नमिति  
यत्किं प्रजा तापु कुर्वन्ति यन्तोद्देह यदा यद म मयं तदुक्त  
इति ॥

[The latter replied] ' I allude to such a being to whom the fruits of all the good deeds of mankind become sub-servient in the same way in which all the minor numbers become due to him who hath secured the kṛta or the highest cast of the dice and those who know what he knows likewise secure [the same reward]

7 स ह क्षत्तान् वि ५ ता विदमिति प्रत्येयाय तः होवाच यन्त्रे  
ब्राह्मणस्यान्यथा तदन रच्छति ॥

The bard searched for him and returning said I have found him not Unto him, said [JĀNASRUTI] Do ye go and look for him where the knowers of Brahman are to be met with <sup>1</sup>

8 सोऽयस्ताञ्छन्त्य पामान कपमानमुपोपविशेश तः हाम्बुनाद  
त्य नु भगव सनुवा र्क इत्यहं क्षरा ३ इति ह प्रतिजने स  
ह क्षत्ता विदमिति प्रत्येयाय ॥

He proceeded, and by one sitting beside a car and scratching his itches, sat down and said ' Art thou, O

<sup>1</sup> In lovely places near rivers and pools in mountains and groves —SĀNĀKARA

lord, Raikva of the car?" "Yes, I am," said the other.  
 "Now I know," [thought] the bard and retired

## SECTION II

1. तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवा निष्कमश्वतरीरथ  
 तदादाय प्रतिचक्रमे त्रहाम्युवाद ॥

Upon this Jānas'rutī, the great-grandson of Janas'rutī, taking with him six hundred head of cattle, a necklace and a chariot yoked with a pair of mules, repaired to him, and thus addressed,

2. रैकेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु म एता  
 भगवो देवताः शाधि यां देवतामुपास्स इति ॥

"O Raikva, here [is a present] of six hundred head of cattle, a necklace, and a chariot yoked with a pair of mules [accept them, and deign], O Lord, to impart to me instruction on that deity whom thou adorest."

3. तमु ह परः प्रत्युवाचाह हारे त्वा शूद्र तवैव सह गोभिरस्त्विति  
 तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्र गवा निष्कमश्वतरीरथ  
 दुहितरं तदादाय प्रतिचक्रमे ॥

Unto him said the other, "Let these head of cattle and necklace and chariot remain with thee, O S'ūdra " Hereupon, Jānas'rutī, great-grandson of Janas'rutī, taking a thousand head of cattle, a necklace, a chariot yoked

with a pair of mules and his daughter again returned to him

He [Janavuti] was a king having a herald as we learn [from the passage] He addressed to a herald also from the fact of his remaining to a Brahmana for instruction which would be inconsistent in a Sudra how then did such an inapplicable expression as "O Sudra" proceed from Raikva? Sages have explained it thus From the speech of the geese he was assailed by grief [voka] hence Sulra or because hearing [śrutva] of Raikva's praise he ran [dravati] and therefore Sudra and the sage in order to show his omniscience used the expression "O Sudra" or it might be because instead of trying to obtain knowledge by serving his tutor he like a Sudra proceeded to gain instruction by paying for the same and therefore is called a Sudra although he was not of that caste Others say that annoyed with his small offer the sage rebuked him with the term "Sudra."

१ तं ह्यनुयायं गच्छेत् मह्यं भवानपि निन्द्यत्यमभारीत्य इयं  
नापात्य मामा यन्निजान्तिडन्वरा मा गमा शार्धति ॥

And said, O Raikva, this [herd of a] thousand cows this necklace this chariot yoked with a pair of mules this damsel, and this village in which thou dwellest [I beg to offer to thee accept them and deign] to impart to me instruction

५ तस्या ह सुप्रमुषाद्दहनुवागच्छरेणा नृमाननेन मुखेनावापिष्यथा  
इति तं ह्येतं विषयागामं महाद्वेषेण यत्रात्मा उवास तस्मै  
होवाच ॥

Knowing her, [the damsel] to be the cause of his imparting instruction [Raikva] said Hast thou brought

her [for me], O S'udra ? she will be the cause of my conversing with thee " Hence are these villages in this country of great virtue [mahāvrsa] where he lived, called Raikvaparna. Unto him explained he [the nature of the deity he adored].

### SECTION III

- 1 वायुर्वाव संवर्गो यदा वा अग्निरुद्धायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥

The air [Vāyu] is verily the ultimum [samvaiga] of all When a fire goes out, of a truth it merges into air [Vāyu] When the sun doth disappear it verily mergeth into air, so doth the moon when it setteth.

2. यदाप उच्छ्रयन्ति वायुमेवापियन्ति वायुर्ह्येवैताः सर्वाः संवृत्त इत्यधिदैवतम् ॥

When waters dry they vanish in air, the air verily consumeth all Thus much relating to celestial objects.

- 3 अथाध्यात्मं प्राणो वाव सर्वः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणश्च्रोत्रं प्राणं मनः प्राणो ह्येवैताः सर्वाः संवृत्त इति ॥

Next as relating to self Life is verily the ultimum of all. When man sleepeth, speech mergeth into life, so doth vision merge into life, audition merge

into life and mind merge into life—Life verily consumeth all

4 तौ वा एतौ द्वौ मय्या वायुरव दद्युः प्राण प्राणयु ॥

These are verily the two ultimates [sa uvarga] Vāyu among the celestial objects and life among the animal functions.

5 अथ ह शौनक च कापयमभिप्रार्थयिष्यति च काशमग्निं परिविव्र्यमाणौ  
मत्स्य गरी विभिक्षे तरणा उ ह च ददतु ॥

[Once] while Saunaka of the race of Kāpi, and Abhipratārin son of Kaksasena were being served at their meals a Brahmacārin sought alms of them. Unto him they gave nothing.<sup>1</sup>

6 स होवाच महात्मनश्चतुरा देव एकं कं मज्जारं भुवनस्य गोपास्तं  
कापय नाभिपश्यन्ति मया अभिप्रार्थयित्वा वसन्तं यस्मै वा  
एतन्न तस्मा एतन्न दत्तमिति ॥

He said "Ho [the Prajāpati] who swalloweth the venerable four,<sup>2</sup> and is the protector of the earth O descendant of Kāpi is not seen by mortals. O Abhipratārin he exists in various forms. For him is food prepared, and him have you denied."<sup>3</sup>

7 तदु ह शौनक कापेय प्रतिमन्वानं प्रत्येयायात्मा देवानां जनिता  
प्रजानां हिरण्यदंष्ट्रोऽग्रिमसोऽनसूरिमहान्तमस्य महिमानमाहुः न

<sup>1</sup> In order to see what may follow adds Sankara

<sup>2</sup> Agni [fire] Sūrya [sun] Candrā [moon] and Āpāḥ [water]

<sup>3</sup> This verse may be translated interrogatively and begin with who is he who swalloweth etc

धमानो यदननमतीति वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै  
मिक्षामिति ॥

Saunaka, descendant of Kāpi, reflected within himself and returned [for answer]. “Life is the author of the gods and of the creation. His teeth are immutable, he is a great consumer; he is not unintelligent, his greatness is said to be extreme, none can consume him, and he consumeth all food. We, O Brahmachārīn, adore such a Brahman” [Then turning to his servant, said] “Give him some alms”

8. तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश सतस्तत्कृतं  
तस्मात्सर्वासु दिक्ष्वनमेव दशकृतं सैषा विराडन्नादी तयेदं  
सर्वं दृष्टं सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एव वेद ॥

[The servant] gave him [some]. These five and five [the two ultimata] make ten and they are a Krta [complete number] Therefore the aliment in all the different quarters being ten, is a Krta It [the complete number] is Virāt, the consumer of food Through it, all this becomes visible. Unto him who knoweth verily unto him who knoweth this, all this [world] becomes visible, and he becomes a [great] consumer of food

## SECTION IV

1. सत्यकामो ह जाबालो जबाला मातरमामन्त्रयाचक्रे ब्रह्मचर्यं भवति  
विवत्स्यामि किमोत्रोऽहमस्मीति ॥

Satyakama Jabala enquired of his mother Jabala  
I long to abide [by a rule] as a Brahmacarin of  
what kotra am I ?

२ म॥ हे॒तु॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः  
स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः  
स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः  
॥ १ ॥ १ ॥ १ ॥

She said unto him I know not child of what  
kotra you are During my youth when I got thee  
I was engaged in attending on many [priests who  
frequented the house of my husband and had no  
opportunity of making any inquiry on the subject],  
I know not of what kotra you are Jabala is my name  
and Satyakama thine say, therefore of thyself  
Satyakama son of Jabala [when any body enquireth  
of thee]

३ म॥ हे॒तु॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः  
स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः  
॥ १ ॥ १ ॥ १ ॥

He replied to Hāridrumata of the Gautama kotra  
and said approach your venerable self to abide by  
your worship as a Brahmacarin

४ म॥ हे॒तु॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः  
स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः  
स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः स॒त्य॒क॒मा॒ज॒ब॒ला॒ः  
॥ १ ॥ १ ॥ १ ॥



Of him enquired he [the tutor]. "Of what gotra are you, my good boy?" He replied "I know not of what gotra I am. I enquired about it of my mother and she said, 'In my youth when I got thee I was engaged in attending on many, and know not of what gotra you are, Jabālā is my name and Satyakāma thine' I am that Satyakāma son of Jabālā."

5. तं होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधं सोम्याहरोपत्वा नेप्ये  
न सत्यादगा इति तमुपनीय कृशानामबलानां चतुःशता गा  
निराकृत्योवाचेमाः सोम्यानुसंब्रजेति ता अभिप्रस्थापयन्नुवाच  
नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता यदा सहस्रं  
सपेदुः ॥

Unto him said the other, "None but a Brāhman can say so. You have not departed from the truth, and I shall invest you [with the brāhmanical rites]. Do you collect, child, the necessary sacrificial wood?" Having ordained him, he selected four hundred head of lean and weakly cows and said, "Do you, child, attend to these." While leading the cows, he [the neophyte] said, "I shall not return until these become a thousand." Thus he passed many years, until the cattle had multiplied to a thousand.

## SECTION V

1. अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव  
प्राप्ताः सोम्य सहस्रं स्मः प्रापय न आचार्यकुलम् ॥

A Bull said unto him, "O Satyakama ! He replied Sir the Bull said We have now come to thousand, do you take us back to your tutor

२ ब्रह्मणः स पादः प्रसिद्धिं ब्रवीतु मे मयाविधिं तस्य द्वाविंशतिं प्राप्तिं दिशः । प्रसीया विद्वान् तस्मिन् प्रसिद्धिं विद्वान् मया चतुश्चतुः पादः ब्रह्मणः प्रसिद्धिं विद्वान् ॥

I will relate to you<sup>1</sup> something regarding Brahman 'Relate it to me Sir [if you please] It said unto him, 'the eastern quarter is a portion, the western quarter is a portion the southern quarter is a portion the northern quarter is a portion these are the four portions, of a fourth food of Brahman It is called *Prasiddhān* [renowned]

३ स य एतमेव विद्वान् चतुश्चतुः पादः ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानभिर्निराकृतं भवति प्रकाशवता ह लाभावापति य एतमेव विद्वान् चतुश्चतुः पादः ब्रह्मणः प्रकाशवानित्युपास्ते ॥

'He becomes renowned in this world who knowing thus adareth the four membered foot of Brahman as the renowned He overcomes all renowned regions who knowing thus adareth the four membered foot of Brahman as the renowned

<sup>1</sup> Lit a fourth—पादः

## SECTION VI

1. अग्निष्टे पाद वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाचकार ता  
यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमा-  
धाय पश्चादग्नेः प्राडुपोपविवेज ॥

“Agni will explain to you [the nature of] the next foot of Brahman.” On the morrow he [the cow-herd] turned towards his tutor with the cattle. When night arrived he lighted a fire, folded the cattle, placed fuel on the fire, and sat behind it facing the east.<sup>1</sup>

- 2 तमग्निरभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥

Unto him said Agni, “O Satyakāma !” “Lord,” responded the other

- 3 ब्रह्मणः सोम्य ते पाद ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच  
पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य  
चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥

“Child, I will explain to you a foot of Brahman.” “Explain it, Sir, if you please” Unto him said the other, “the earth is a part, the sky is a part, the heaven is a part, the ocean is a part, these four parts, O child, constitute the foot of Brahman called the endless [Anantavān].

- 4 स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽ-  
नन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं  
विद्वाँश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥

<sup>1</sup> And reflecting on the advice of the bull, adds the Commentator

“He becomes endless<sup>1</sup> even in this world who knowing this adores the four membered foot of Brahman as the endless he conquers the regions of the immortals who knowing this adores the four membered foot of Brahman as the endless

## SECTION VII

- 1 ह॑सस्त पा॒र व॑क्त॒ति स ॥ श्वोभू॑त गा अ॒भिप्र॑स्थापय॒च्चकार॑ ता  
यत्रा॒भिमा॑य न॒भृयु॑न्ना॒ग्निमु॑पसमावाय गा उप॒ध्य म॑मि॒मावा॑य  
प॒थादग्ने॑ प्रा॒ट्पाप॑नि॒वश॑ ॥

‘The sun will explain to you the nature of the next foot of Brahman On the morrow he started again towards the house of his tutor and when night approached he lighted a fire folded the cattle placed fuel on the fire and sat behind it facing the east

- 2 त॒र ह॑स उप॒ निप॑त्याम्यु॒वाद॑ सत्य॒काम॑ ३ इति॑ भगव इति॑ ह  
प्रति॑शु॒श्राव॑ ॥

The sun approaching him said ‘O Satyakāma’  
‘Lord responded the other

- 3 ब्र॒ह्मण॑ सा॒म्य ते॒ पाद॑ ब्र॒वाणी॑ति ब्रवी॒तु मे॑ भग॒वानि॑ति तस्मे  
हो॒याचा॑ग्नि क॒ला सू॒य क॒ला च॑न्द्र क॒ला वि॒शुत्क॑लप वे सोम्य  
चतु॒श्क॑ल पादो ब्रह्मणा ज्योति॒न्मात्रा॑म ॥

<sup>1</sup> i.e. His race never becomes extinct —ĀNANDAGIRI

“I will relate to thee a foot of Brahman,” said he. “Relate, O Lord,” said the second. [Unto him, said the first], “the fire [Agni] is a part, the sun [Sūrya] is a part, the moon [Candra] is a part, the lightning is a part, these four parts, O child, constitute the foot of Brahman as the radiant.

4. स य एतमेव विद्वाँश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते  
ज्योतिष्मानस्मिँह्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य  
एतमेव विद्वाँश्चतुष्कलं पाद ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥

“He becomes radiant in this world, who knowing this adores the four membered foot of Brahman as the radiant, he overcomes the region of the radiant,<sup>1</sup> who knowing this adores the four membered foot of Brahman as the radiant”

## SECTION VIII

1. मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाचकार ता यत्रा-  
मिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय  
पश्चादग्नेः प्राडुपोपविवेश ॥

“The Madgu [wind] will explain to you the nature of the next foot of Brahman.” On the morrow he started again towards the house of his tutor, and when night approached, he lighted a fire, folded the cattle,

<sup>1</sup> Gods.

placed fuel on the fire and sat behind it facing the east

2 त मद्गुरुपनिषत्याभ्युताद सत्यकाम ३ इति भगव इति त  
प्रतियुवाच ॥

The wind approaching him said O Satyakāma !  
" Lord responded the other

३ ब्रह्मण साम्य त पाद त्रयाणीति त्रयीतु मे भगवानिति तस्मै  
होवाच प्राण कला चक्षु कला श्रोत्र कला मन कल्पेय वै  
साम्य चतुष्कल पादो ब्रह्मण आयतनवान्नाम ॥

I will explain to thee, O child a foot of Brahman, said the first Relate O lord returned he Unto him said the first Life is a part, the eyes are a part the ears are a part the mind is a part —these four parts constitute the foot of Brahman called the Spacious [Āyatanavān]

4 स य एतमेव विद्वाश्चतुष्कल पाद ब्रह्मण आयतनयानित्युपास्त  
आयतनवानस्मिँह्लोके भवत्यायतनवता ह लोकाञ्जयति य एतमेव  
विद्वाश्चतुष्कल पाद ब्रह्मण आयतनयानित्युपास्ते ॥

He becomes the receptacle of many, in this world who knowing this, adores the four membered foot of Brahman as the Spacious he attains to the region of the Spacious who, knowing this, adores the four-membered foot of Brahman as the Spacious

## SECTION IX

1. प्राप हाचार्यकुल तभाचार्योऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥

He reached the house of his tutor Unto him said the tutor "O Satyakāma" "Lord," responded he

- 2 ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनुष्येभ्य इति ह प्रतिजज्ञे भगवाँस्त्वेव मे कामं ब्रूयात् ॥

"Child ! you speak as if you knew Brahman , who has given thee instruction ?" "Other than man," said he, and added "Instruct me as I wish to hear of it from you "

3. श्रुतं ह्येव मे भगवद्दर्शयेभ्य आचार्याद्व्येव विद्या विदिता साधिष्ठ प्रापतीति तस्मै हैतदेवोवाचात्र ह न किंचन वीयायेति वीयायेति ॥

"I have heard from sages like unto yourself that knowledge got from tutors is most excellent," Accordingly he related every thing [as narrated above] omitting, verily omitting nothing

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## SECTION X

1. उपकोसलो ह वै कामलायनः सत्यकामे जावाले ब्रह्मचर्यमुवास तस्य ह द्वादशवर्षाण्यग्नीन्परिचचार स ह स्मान्यानन्तेवासिनः समावर्तयस्त्वह स्मैव न समावर्तयति ॥

Of a truth Upakośala son of Kamala (Kāmalā yana) abided by Satyakāma son of Jabalā as a Brahmacārin, and for twelve years carefully attended his household fires. The tutor granted leave to his other pupils to return home but refused that indulgence to him

2 त जापोवाच तता प्रप्रतर्गं यु । जन्मान्परिचरामिन्मा त्वाम्म  
पि प्रहासन्मूढत्वा नि तस्म हाप्रार्च्य प्रयमाचक्रे ॥

To the tutor and his wife 'This exhausted Brahmacārin has successfully attended the household fires let not the fires upbraid thee explain to him [what he wants] He [the tutor] without [condescending to grant the] explanation went out on his pilgrimage

3 स ह व्याधिनानिनु त्थे तमाचायजायावाच ब्रह्मचारित्रिज्ञान किंनु  
नाश्नासीति स हावाच त्वव इमज्जिन्त्युपे कामा नानान्यथा  
व्याधिभि प्रतिशृणोऽस्मि नाशियामाति ॥

The disciple fell ill and abstained from food Unto him said the wife of the tutor Brahmacārin take food why abstain from sustenance? He replied 'Many and variously disposed are my desires, I am full of diseases and shall take no food

4 अथ हावाच समूत्रिरे ततो ब्रह्मचारी कुशल न पयचारीद्वन्तास्मै  
प्रत्रवामेति तस्मै हाचु ॥

Next verily the fires said This exhausted Brahmacārin has carefully attended us, we will explain unto him [what he wants] and then continued



5. प्राणो ब्रह्म क ब्रह्म ख ब्रह्मेति स होवाच विजानाम्यह यत्प्राणो ब्रह्म  
 क च तु खं च न विजानामीति ते होचुर्यद्वाव कं तदेव ख  
 यदेव ख तदेव कमिति प्राण च हास्मै तदाकाश चोचुः ॥

“Life [prāna] is Brahman, Ka is Brahman and Kha is Brahman” He replied “I know the Prāna to be Brahman, but know not Ka nor Kha” They said “Verily, that which is Ka is Kha, and that which is Kha is Ka” They spoke, of a truth, of life and the sky

That [happiness] which has been indicated by ka is likewise kha, the sky As the epithet bluish added to red alters the original signification of the latter term, so ka (happiness) qualified as above becomes distinct from that which proceeds from the attainment of sensual objects by the organs of sense. The sky to which we allude by the term kha is the happiness indicated by the term ka Thus the kha [sky] qualified by happiness becomes distinct from the elemental inanimate object indicated by kha, on the logic of the aforesaid bluish-red The meaning is “a happiness depending on the sky, and not a worldly one, and a sky which is the receptacle of happiness, but not the element so called” But if you wish to qualify sky by happiness and make the latter the adjective [allowing the clause to stand thus] “That which is happiness [ka] is the sky,” you make the rest of the passage redundant, or if you take the latter clause “That which is the sky [kha] is happiness,” the first becomes unnecessary? Why this argument, when I have already explained that the object is to exclude both terrestrial happiness and the material sky? By qualifying the sky by happiness, are not both the primitive objects excluded by virtue of their meaning? True But by qualifying the sky by happiness only the former and not also the happiness qualified by the epithet sky becomes the object of meditation, as the effect of an adjective relating to its substantive ceaseth with qualifying the same Hence it is necessary to qualify the

happiness by the sky to indicate that that likewise : an object of meditation

## SECTION XI

- 1 अ२ हेन गाहपत्योऽनुगतास पृथिव्यग्निन्नमान्नित्य इति य ण्य  
आदित्ये पुरुषा दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥

Next Garhapatya (the household fire) instructed him, [saying] Earth fire alimnet and the sun [constitute my body] Thereof the being who is seen in the sun is I —verily I am he

- 2 स य एतमेव विद्वानुपास्तेऽपहते पापकृत्या लोकीभवति सन्मातुरेति  
ज्याग्जीवति नास्यावपुरुषा भीयन्त उप वय त भुञ्जामाऽस्मि  
श्च लोकऽमुमिश्च य एतमेव विद्वानुपास्ते ॥

‘He destroyed sin who knowing this adoreth him he attaineth the region [of Agni] enjoyeth the full limit of existence, passeth his life in glory and his race waste not We support him in this and other regions who knowing this adoreth him [the household fire]

## SECTION XII

- 1 अ२ हेनमन्वाहायपचनाऽनुगतासापो दिशो नक्षत्राणि चन्द्रमा इति  
य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्माति ॥

Next, Anvāhāryapacana [fire] instructed him [saying] “ Water, the quarters of the globe, the stars and the moon [constitute my body] Thereof the being who is seen in the moon is I, verily I am he

2. स य एतमेव विद्वानुपास्तेऽपहते पापकृत्या लोकीभवति सर्वमायुरेति  
ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वय त भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेव विद्वानुपास्ते ॥

“ He destroyeth sin, who knowing this adoreth him, he attaineth the region [of that fire], enjoyeth the full limit of existence, passeth his life in glory, and his race waste not We support him in this and other regions who, knowing this, adoreth him [the Anvāhāryapacana fire] ”

### SECTION XIII

1. अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति य एष  
विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥

Next Āhavanīya [fire] instructed him [saying] “ The life, the sky, the heaven and lightning [constitute my body] Thereof the being who is seen in lightning is I, verily I am he

2. स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्या लोकीभवति सर्वमायुरेति  
ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वय तं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेव विद्वानुपास्ते ॥

‘ He destroyeth sin who knowing this, adoreth him he attaineth the region [of that Agni] enjoyeth the full limit of existence passeth his life in glory and his race waste not We support him in this and other regions who knowing this adoreth him [the Āhavanīya fire]

## SECTION XIV

1 त होचुरपकोमडेषा साम्य तस्मद्विद्यात्मनिषा चाचायन्तु त गति  
यते-याजगाम हास्यायायन्माचार्योऽभ्युवाच-यकास ७ ३ इति ॥

They [the different fires together] said Child Upakosala, [we have now explained] to you the knowledge relating to ourselves and to the soul Your tutor will explain to you the fruit of that knowledge [At this time] the tutor returned [from his pilgrimage] and addressed his pupil [saying] O Upakosala !

2 भगव इति ह प्रतिशुश्राव ब्रह्मविद इव साम्य ते मुग्य भाति का नु  
त्वानुशशासेति का नु मानुशिष्याद्वा इतीहापेय निह्नुत इमे  
नूनमीदृशा अन्यादृशा इतीहामीनम्यदे किं नु सोम्य किञ्च  
तेऽवाचन्निति ॥

Sir returned he Child your appearance shines like that of the knowers of Brahman who has given thee instruction? He replied [as if to make a secret] “ Who will instruct me, Sir? And then pointing to the fires said [of them] ‘ These verily that are thus

were otherwise ” “ Did they, child, speak unto you ? ” inquired the tutor.

३ इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नह तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पाप कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै होवाच ॥

“ Even so,” responded the pupil [The tutor said]. “ Child, they have spoken to you about regions, I too will speak to you about them, as water attacheth not unto the leaf of the lotus, so doth sin attach not unto him who understands them ” “ Relate it then unto me, Sir,” [the pupil] unto him

## SECTION XV

1. य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतममयमेतद्ब्रह्मेति तद्यद्यस्मिन् रापिर्वोदक वा सिञ्चति वर्त्मनी एव गच्छति ॥

“ That being who is seen within the eyes, is verily the soul,” said [the tutor] “ He is deathless and fearless, he is Brahman, should any ghee or water drop on him, that passeth away

2. एतन् सयद्राम इत्याचक्षत एतन् हि सर्वाणि वामान्यभिसयन्ति सर्वान्येनं वामान्यभिसयन्ति य एव वेद ॥

'He is called Samvādāna all adorable objects [vāmā] merge into him all adorable objects merge into him who knoweth this

३ एष उ एष वामादेव हि सवाणि वामानि नयति सवाणि वामानि  
यति य एष व ॥

Oh! he is verily the great Receptacle for all adorable objects merge into him, all adorable objects merge into him who knoweth this

१ एष उ एष गामर्गरेव हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति  
य एष व ॥

"It is verily Refulgent [Bhāmanti] for it shines everywhere<sup>1</sup> He becomes refulgent everywhere who knoweth this

ॐ अथ यद्वा चैवान्मिह य वुवन्ति यदि च नार्चिपमेवाभिमभवन्त्य  
चिपाऽहर्ह आध्वयमाणपक्षमाध्वयमाणपक्षाद्यान्ऽदुदद्देति मा  
सास्तान्मामेभ्य सवत्सरं सवत्सरादिह्यमान्त्व्यान्मस  
चन्द्रमसा विद्युत तत्पुटपाऽमानय ॥

Now whether any funeral service be performed with reference to him [the knower of the Refulgent] or not still after death he obtaineth the regents of the sun beams [Arcih], thence he passeth to the regents of day [Arah] thence to the regents of the light fortnight thence to those of the six months during which the sun moves to the north of the equator thence to

those of the year, thence to the sun, thence to the moon, and thence to the regents of lightning, whence an unearthly being.

6. स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इम  
मानवमावर्त नावर्तन्ते नावर्तन्ते ॥

“Takes such knowers to [the region of] Brahman This is the way to gods [Deva patha],—this the way to Brahman [Brahma-patha] Those who betake to this path return not verily return not to this mortal sphere.”<sup>1</sup>

“He takes away such knowers to Brahman” in the Satyaloka [the region of truth], as is evident from the allusion to the goer, the place to go, and the conductor, in the attainment of the true Brahman, such expressions would be inapplicable, in that case, “becoming Brahman he attained Brahman,” would be the most appropriate expression<sup>2</sup>

## SECTION XVI

1. एष ह वै यज्ञो योय पवत एष ह यन्निदं सर्वं पुनाति यदेष यन्निदं  
सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च वाक्च वर्तनी ॥

Verily that which bloweth, is sacrifice [Yajña,] for blowing it purifieth all this. Because blowing it

<sup>1</sup> Lit, Region of the descendants of Manu

<sup>2</sup> The drift of the argument is that in the attainment of the all-pervading truthful Brahman, no translation to a higher sphere or the reliance on any particular guide or path is necessary, the attainment being immediate and independent of all secondary means

purifieth hence is it Yajña, of which mind and speech are the two paths

2 तयोऽन्याग मनसा सःस्कगति ब्रह्मा याचा होताध्वयुःप्रातान्य-  
तराःस यत्रापामृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा  
व्यवदति ॥

Of the two paths the first is purified by Brahmā through his mind. The second is purified by the Hotṛ, the Adhvaryu and the Udgātṛ, through speech. In such cases a Brahmā after commencing the morning ritual but before the recitation of the closing verses of the Rk speaketh

3 अन्यतगमेव वतनीः सःस्कगति हीयतेऽन्यतग स यथैरुपाद्म न  
त्रो वैकन चेरेण वतमाना रित्येत्येऽमस्य यज्ञा गिष्यति यत्र  
गिष्यन्त यजमानाऽनुरिष्यति स इष्ट्वा पापायान्भवति ॥

The last of the two paths may be purified but the former is defiled, and the sacrifice goes wrong as the man of one leg or a one wheeled car goeth astray. On the failure of the sacrifice the institutor faileth and by the performance of that ceremony becomes sinful

4 अथ यत्रापामृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा  
व्यवदत्युभे एव वतनी सःस्कुरन्ति न हीयतेऽन्यतरा ॥

Sacrifices with the juice of the moon plant are performed by four officiating priests of these the first is called Brahmā and his office is to superintend the performance and to instruct the other priests in their respective duties. The second Hotṛ pours the oblations on the fire the third Adhvaryu repeats the Yajur Vedic mantras and the fourth Udgātṛ singeth the Sāma hymns



Next, where, after the commencement of the morning ritual, but before the recitation of the closing Rk Verses, the Brahmā speaketh not, [the performers of the ceremony] purify both the paths, and none is defiled

5 स यथोभयपाद्ब्रजत्रयो वोभाभ्या चक्राभ्या वर्तमानः प्रतितिष्ठत्येवमस्य  
यज्ञः प्रतितिष्ठति यज्ञ प्रतितिष्ठन्तं यजमानोऽनु प्रतितिष्ठति स  
इष्ट्वा श्रेयान्भवति ॥

And as a man walking on two legs or a car mounted on two wheels standeth firm, so doth such sacrifice stand firm, in the confirmation of the sacrifice, the institutor standeth firm, and the performers of the ceremony become great

## SECTION XVII

1 प्रजापतिर्लोकानभ्यतपत्तेषा तप्यमानानां रसान्प्रावृहदग्निं पृथिव्या  
वायुमन्तरिक्षादादित्यं दिवः ॥

Prajāpati reflected on regions, and from the reflected, extracted their essences, viz., Fire from the earth, Air from the sky, and the Sun from heaven

2 स एतास्तिष्ठो देवता अभ्यतपत्तासा तप्यमानानां रसान्प्रावृहदग्ने-  
र्ऋचो वायोर्यजूंषि सामान्यादित्यात् ॥

He reflected on the three gods, Fire, Air and the Sun, and from the reflected extracted their essences, viz., the Rk from Agni, the 'Yajus from Vāyu [air,] and the Sāma from the Sun

१ न ण्ता त्रयीं विशाभ्यतपत्तम्यास्तप्यमाणाया रसात् प्राहृद्  
 त्तिभ्या मुपगिति यजुष्य चरिति मामभ्य ॥

He reflected on the three fold knowledge and from the reflected extracted its essences 112 Bhūh [the word] from the Rk Bhuvah [the word] from the Yajus and Svah [the word] from the Sama

१ तद्यज्ञा रिपेद् स्वाहति गार्हपत्ये जुहुयादगमय तद्रसनं  
 वीयेण यजुष्य विरिष्टं सदधाति ॥

[In the performance of a ceremony] should any Rk hymn happen to be misused [the performer of that sacrifice] should offer an oblation to the Gārhapatya [household] fire [saying] May this prove acceptable to Bhūh [Bhūh Svāhā] [The Rk in that case] by its essence and majesty corrects all the improprieties of the Yajña as far as they relate to the Rk hymns

२ अथ यदि यजुगे रिपेद् स्वहाति दक्षिणामौ जुहुयाद्यजुषामेव  
 तद्रसनं यजुषा वीयेण यजुषा यत्स्य विरिष्टं सत्धाति ॥

Now should any Yajus hymn happen to be misused [he] should offer an oblation to the Dakṣiṇā [Southern] fire [saying] May this prove acceptable to Bhuvah [Bhuvah Svāhā] [The Yajus in that case] by its essence and majesty corrects all the improprieties of the Yajña as far as they relate to the Yajur hymns

३ अथ यदि सामतो रिपेत्स्व स्वाहेत्याहवनीये जुहुयात्सामामेव  
 तद्रसनं सामा वीयेण सामा यज्ञस्य विरिष्टं सदधाति ॥

Now, should any Sāma hymn happen to be misused, he should offer an oblation to the Ahavanīya fire [saying] "May this prove acceptable to Sva" [Svah Svāhā] [The Sāma in that case] by its essence and majesty corrects all the improprieties of the Yajña, as far as they relate to the Sāma hymns

7. तद्यथा लवणेन सुवर्णं सदध्यात्सुवर्णेन रजतं रजतेन त्रु त्रुपुणा  
सीसं सीसेन लोहं लोहेन दारु दारु चर्मणा ॥

As gold is corrected by borax, and silver by gold, and tin by silver, and lead by tin, and iron by lead, and wood by iron or leather,

8. एवमेषा लोकानामासा देवतानामस्यात्त्रय्या विद्याया वीर्येण यज्ञस्य  
विरिष्टं संदधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा  
भवति ॥

So doth the majesty of these regions, of these gods and of these three systems of knowledge, correct the improprieties of the sacrifice That sacrifice becomes efficacious of which the Brahmā is conscient of all this.

9 एष ह वा उदक्प्रवणो यज्ञो यत्रैवविद्ब्रह्मा भवत्येवविदं ह वा एषा  
ब्रह्माणमनुगाथा यतो यत आवर्तते तत्तद्गच्छति ॥

That sacrifice slopeth to the north<sup>1</sup> of which the Brahmā knoweth all this With reference to the Brahmā who knoweth all this there is this verse

<sup>1</sup> i e, it prepareth the way to the attainment of knowledge The way of the jñāni is called *Uttaramūrga*, or the "northern passage," and that which slopes towards it necessarily makes that passage easy of acquisition

[extant] 'Whenever any flaw happeneth in a ceremony [this knowledge of the Brahman] setteth everything to right

10 मानवो ब्रह्मैवैक ऋत्विग्धुस्त्वनश्वाभिरक्षत्येवविद्ध वै ब्रह्मा यज्ञ  
यजमानं सवाश्रुर्विजाऽभिरक्षति तस्मादवविदमेव ब्रह्माण  
कुर्यात् नानेवविद नानेवविदम् ॥

Such a willing Brahman is verily the chief priest Like as warriors are defended by their mares<sup>1</sup> so doth such a knowing Brahman preserve the sacrifice its institutor and all the officiating priests Therefore of a truth, such knowing Brahmanas should perform ceremonies and not those who know not—not those who know not [their duty]

It is a common notion with Oriental warriors that in speed bottom and courage mares are superior to horses and that in the battlefield the former exert their utmost often at the risk of their own lives for the preservation of their riders It is on this account that the Mahratha cavalry is invariably supplied with mares

## FIFTH CHAPTER

### SECTION I

1. ॐ । यो ह वै ज्येष्ठ च श्रेष्ठ च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति  
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥

Om ! Verily he becomes the eldest and greatest who knows the Eldest and Greatest (jyestha-srestha). Life is verily the Eldest and Greatest

2. यो ह वै वसिष्ठ वेद वसिष्ठो ह स्वाना भवति वाग्वाव वसिष्ठः ॥

He who knows that which is the Envelope [of the world, Vasistha] becomes the protector of his people Speech his verily the Envelope.

“Vasistha,” the envelope or cover of this world, from Vāsa, or wealthy, from Vasu wealth Speech is described as the Envelope, because it comprehends all, or Wealthy because wealth may be earned by it

3. यो ह वै प्रतिष्ठा वेद प्रति ह तिष्ठत्यस्मिन् च लोकेऽमुष्मिन् च  
चक्षुर्वाव प्रतिष्ठा ॥

Verily, he becomes firmly placed in this and the next world who knows the Steady [pratisthā] Verily vision is the Steady.

Vision is the chief agent through which the nature of high and low grounds are ascertained and therefore it is described as the Steady

१ या इ वै तद वत् तद् ह्यस्मि कामा पन्त देवाश्च मानुषाश्च  
अत्र वा तद्वत् ॥

He who knows the Sampat [fortune] obtains whatever is the desirable in this or the other world  
Audition is verily the Sampat.

Through the ears the Vedas are heard and through the knowledge thereby acquired men attain to prosperity hence is audition called the Saṁpat

५ यो ह वा आयान वदायानश्च स्यात् भवति मना इ वा  
आयतनम् ॥

He who knows the Receptacle [Āyatana] verily becomes the receptacle of his people The mind is verily the Receptacle

The mind being the receptacle of all our knowledge

६ अथ ह प्राणा अहश्चेयसि व्युदिग्देहश्चयानस्म्यहश्चेयानन्मीति ॥

Now these organs of sense quarrelled about their [respective] superiority, each proclaiming I am the chief I am the chief

७ ते ह प्राणा प्रजापतिं पितृमेत्योऽनुभवन्को न श्रेष्ठ इति  
तान्होवाच यस्मिन्व उक्तान्ते शरीर पापिष्ठतरमिव दृश्येत स  
व श्रेष्ठ इति ॥

They, the organs repaired to the Patriarch Prajāpati and enquired Lord, which of us is the chief?

Unto them said he “Of you, he, whose departure makes the body to appear as worthless, is the chief”

8. सा ह वागुच्चक्राम सा सवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते  
मज्जीवितुमिति यथाऽकला अवदन्तः प्राणन्तः प्राणेन  
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश  
ह वाक् ॥

Of a truth, Speech departed [from the body], it returned after a year's absence and said [to the other organs] “How did ye survive my separation?” “In the same way,” replied they, “in which the dumb, without speaking, breathes through [the agency of] his life, seeth by his eyes, heareth by his ears, and reflecteth in his mind” Speech resumed his place

9 चक्षुर्होच्चक्राम तत्सवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते  
मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो  
वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश  
ह चक्षुः ॥

Verily, Vision departed [from the body], it returned after a year's absence and enquired [of the other organs] “How did ye survive my separation?” “In the same way,” replied they, “in which the blind, without seeing, breathes through [the agency of] his life, speaketh through the organs of speech, heareth by his ears, and reflecteth in his mind” Vision resumed his place.

10 श्रोत्रं होचक्षाम तत्सन्त्सर प्रोष्य पर्येत्योवाच कथमशक्तते  
मज्जावितुमिति यथा बधिरा अशृण्वन्त प्राणन्त प्राणेन वदन्तो  
वाचा परन्तश्चक्षुषा ध्यायन्तो मनसैवेति प्रविवेश ह  
श्रोत्रम् ॥

Of a truth Audition departed [from the body] it returned after a years absence and enquired [of the other organs] How did ye survive my separation? "In the same way replied they ' in which the deaf without hearing, breathes through [the agency of] his life speaketh through the organs of speech sooth by his eyes, and reflecteth in his mind Audition resumed his place

11 मनो होचक्षाम तत्सन्त्सर प्रोष्य पर्येत्योवाच कथमशक्तते  
मज्जावितुमिति यथा बाला अमनस प्राणन्त प्राणेन वदन्तो  
वाचा परन्तश्चक्षुषा शृण्वन्त श्रोत्रेणैवमिति प्रविवेश ह मन ॥

Of a truth Mind departed [from the body] it returned after a years absence and enquired [of the other organs] 'How did ye survive my separation? 'In the same way replied they in which an infant without possessing the power of reflection breathes through [the agency] of his life speaketh through the organ of speech sooth by his eyes and heareth by his ears Mind resumed his place

12 अथ ह प्राण उच्चिन्मनस यथा सुहय पट्टीशशङ्खन्सखि-  
देदेवमितराऽप्राणान्समखिन्त हाभिसमेत्योचुमगजन्नेवि त्व न  
श्रेष्ठोऽसि मोक्षमीरिति ॥



Next verily did Life attempt to depart ; and in the very attempt, as a mighty charger, when whipped, plucks out from their places all the pegs to which its feet may be tied, did it dislodge all the organs of sense They approached it and said “ Lord, remain in thy place , thou art the greatest of us all , pray, depart not.”

13 अथ हैन वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैन चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥

Next of a truth, Speech said unto it [Life] “ The quality of enveloping all, which belongeth to me, is due to thee.” Then did Vision say unto it “ The quality of steadiness, which belongeth to me, is due to thee ”

14. अथ हैन श्रोत्रमुवाच यदहं संपदस्मि त्वं तत्संपदसीत्यथ हैन मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥

Then did Audition say unto it, “ The quality of being fortunate, which belongeth to me, is due to thee.’ Then did Mind say unto it “ The quality of containing all, which belongeth to me, is due to thee ”

15, न वै वाचो न चक्षूःपि न श्रोत्राणि न मनाःसीत्याचक्षते प्राण इत्वेवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥

Verily neither speech nor vision, nor audition, nor mind is worth of its name Those functions all belong to life , from life proceedeth all <sup>1</sup>

<sup>1</sup> Sankara takes great pains to explain to his readers that the parable of the life and the organs of sense, is intended to illustrate

## SECTION II

- 1 स होवाच किं मेऽन्न भविष्यताति यत्किञ्चिदिदमाश्वभ्य आ राधुनिभ्य  
इति होयुस्तस्मा एतन्नस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा  
एवमिति किंचनानन्नं भवतीति ॥

Of a truth it [life] enquired "What should be my food? They replied 'Whatever is food for beasts and birds<sup>1</sup> is meet food for thee Therefore verily all that is eatable belongeth to life hence ana [overtion] is its self evident name For him who knoweth this verily there is nothing that is not appropriate food

- 2 स होवाच किं मे वासा भविष्यतात्याप इति होयुस्तस्मा  
एतरशिवन्त पुरस्ताच्चोपरिष्ठाच्चान्नि परिदधति रन्मुको ह  
वासो भवत्यनमो ह भवति ॥

Of a truth it enquired 'What shall be my raiment? 'Water replied they Hence people at their meals begin and end with water<sup>2</sup> It [always] obtains its raiment it never remains naked<sup>3</sup>

- 3 तद्वैतत्सन्ध्यामो जानाते गोश्रुतये यैयाप्रपचायोक्त्योवाच यचप्येनञ्छु  
काय स्नायवे ब्रूनाजापेरन्नेनास्मिञ्छाला प्ररोहेतु पलाशानीति ॥

the superiority of life over the other organs and that in reality there never was any departure of dispute of the kind We think he might have spared himself the trouble without the danger of any body being led astray The similarity of the tale to the story of the belly and the members need scarcely be noted

<sup>1</sup> Literally dogs and vultures

This refers to the formal washing of the mouth at the beginning and at the end of meals prescribed by the Smṛtis (Ācamana) and does not enjoy any especial drinking or washing says "ankara

Freely translated

Satyakāma, son of Jabālā, having explained the above to Gosrutī, son of Vyāghrapāda, said “ Were you to explain this to the withered stump of a tree, it would shoot forth new leaves and branches ”

4. अथ यदि महज्जिगमिषेदमावास्याया दीक्षित्वा पौर्णमास्या रात्रौ  
सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्योष्ठाय श्रेष्ठाय स्वाहे-  
त्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥

Now, should anybody wish for greatness, having observed the usual restrictions on the day of the new moon, he should, on the night of the full moon, husk [the seeds of] all [such] annuals [as are available in or about a town]· beat the same with curds and honey, then pour [a spoonful of] the mixture into the fire in lieu of clarified butter, saying “ May this prove acceptable to the eldest and greatest (Jyesthāya S'resthāya svāhā) ”, and preserve in the mixing pot whatever might remain in the oblation spoon

5. वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रतिष्ठायै  
स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्सपदे स्वाहेत्यग्ना-  
वाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य  
हुत्वा मन्थे संपातमवनयेत् ॥

Then offering an oblation to the fire with the mixture in lieu of clarified butter, saying “ May this prove acceptable to Vasistha ” (Vasisthāya svāhā), he should preserve in the mixing pot whatever might remain in the oblation spoon Then offering an

oblation to the fire with it in lieu of clarified butter, saying 'May this prove acceptable to Pratiṣṭhā (Pratiṣṭhāya svāha) he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter, saying 'May this prove acceptable to Sampat' (Sampade svāha) he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter saying 'May this prove acceptable to Ayatana (Āyatanaḥ svāha) he should preserve in the mixing pot whatever might remain in the oblation spoon.

6 अथ प्रतिसृज्याञ्जौ मन्यमाधाय जपन्मा नामात्यमा हि त  
सवन्मि२स ि ज्येष्ठ श्रेष्ठो राजाधिपति स मा ज्यैष्ठ्य२  
श्रेष्ठ्य२ गन्त्यमाधिपत्य गमयत्यहमेवेद२ सयमसानाति ॥

Next approaching the fire and taking [the remains of the] mixture in his joined hands he should slowly repeat 'thy name is amṛ! All this abide by him! He is the eldest the greatest the king of all the lord of all! May he make me the eldest and greatest and bestow on me kingdoms and empires! I shall become everything!

7 अथ खल्वेतन्वा पच्छ आचामति तत्सवितुर्गुणीमह इत्याचामति वय  
देवस्य भोजनमिन्याचामति श्रेष्ठ२ सवधातममिन्याचामति तुर  
भगस्य धीमहीति सर्व पिनति ॥

Then while repeating the verse 'We long for the best and all sustaining food for that god, [who is] the



## SECTION III

1 श्वेतकेतुर्ऋण्यः पञ्चानाम् समितिमेव तच्छ प्रवाहणा  
जैत्रि श्याच पुत्रागन्तु त्वाशिषत्पितृभ्यः हि भगव इति ॥

Of a truth Svetaketu Āruneya<sup>1</sup> repaired to the court [of the king] of Pañcāla. Unto him said Pravāhana Jaiśrī<sup>2</sup> Boy, has thy father given thee instruction? 'Yes, Sir he has' replied he

2 वेद्यं यन्तितांश्चि प्रजा प्रयन्ताति ॥ भगव इति वत्स यथा  
पुत्रागन्ता ३ इति न भगव इति वत्स पञ्चानामस्य पितृणां तस्य  
च ज्ञानना ३ इति न भगव इति ॥

[Jaiśrī enquired] Knoweth ye where men rise to from this earth? No Sir [replied he] 'Know ye how they return? No Sir [replied he] Know ye where the Deva Yāna and the Pitṛ Yāna divide? 'No, Sir [replied he]

३ वेद्यं यस्यामी ओक्ता न सङ्गृह्यन्ते ३ इति न भगव इति वत्स यथा  
पञ्चानामाहुताशयः पुत्रपञ्चसा भवन्तीति नैव भगव इति ॥

"Know ye why yonder region [where men rise to after death] does not fill up? No Sir [replied he] "Know ye why the fluids of the fifth oblation are called Puruṣa? No, Sir [I know not replied he]

4 अथानु किमनुशिष्टोऽनोचता या हीमानि न विचात्कृत्य साऽनुशिष्टो  
ध्रुवीतेति स हायस्त पितृधमेयान तच्छोवाचाऽननुशिष्य वाच  
किल मा भगवानब्रवीदनु त्वाशिषमिति ॥

<sup>1</sup> Āruneya grandson of Aruṇa

<sup>2</sup> The king son of Jīvala a Ksatriya

“How came you then to say that you have got instruction? How can you say he is instructed who knoweth not [what I have enquired]?” He [the boy] returned sorrowfully to his parent and said. “Verily, without giving me instructions, lord, you said that you have

5. पञ्च मा राजन्यवन्धुः प्रश्नानप्राक्षीत्तेषा नैकचनागक विवक्तुमिति स  
होवाच यया मा त्व तदैतानवदो ययाहमेषा नैकंचन वेद  
यच्चहमिमानवेदिष्य कथ ते नावक्ष्यमिति ॥

“That wretched king asked me five questions, and I could not answer even one of them” He [the father] said, “I know not the reply to even one of the questions you have put to me, had I known them why should I have refused thee?”

6 स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाचकार स ह प्रातः  
सभाग उदेयाय त होवाच मानुषस्य भगवन्गौतम वित्तस्य  
वर वृणीथा इति स होवाच तवैव राजन्मानुष वित्तं यामेव  
कुमारस्यान्ते वाचमभाषयास्तामेव मे ब्रूहीति ॥

He [the father] of the Gautama gotra repaired to the house of the king. On his arrival, the king performed the duties of hospitality. In the morning he [of the Gautama gotra] appeared in the king's court. Unto him said [the king] “O Gautama, ask for what you think to be the best of all worldly objects” He replied “Let those worldly objects remain with thee [I seek them not] O king, explain unto me what you ask of my son”

7 स ह कृच्छ्रीनयूय त२६ चिर वसेत्याज्ञापयाचकार त२७ होवाच यथा  
मा त्व गौतमायनो ययेय न प्राव त्वत्त पुरा विशा  
नात्पात्नाञ्छति तत्माद् सर्वेषु<sup>१</sup> लोकेषु क्षत्रियस्यैव प्रज्ञासनम-  
भूतिरिति तस्मै होवाच ॥

' He [the king] was afflicted he ordered him saying " Remain with me for a time He [also] said ' Since you have thus enquired and inasmuch as no Brāhman ever knew it before hence of all people in the world the Kṣatriyas alone have the right of imparting instruction on this subject He further continued <sup>1</sup>

He the king was afflicted by the idea how he could impart the sacred knowledge to the Brāhmana But knowing that they should not be refused a favour and that he should instruct the applicant in due course he ordered him to remain by him and he ordered to ask pardon for the cause of his refusal and delay in explaining his object said to him Although all learning belongs to Brāhmanas since you have acknowledged your want of information by the interrogatory Relate unto me the nature of that

<sup>1</sup> Considering that the Brāhmanas have been the sole repositories of the sacred writings of the Hindus for more than three thousand years the existence of this verse so prejudicial to the interest and dignity of the priestly caste speaks volumes in favour of the authenticity of the Chāndogya Upanisad If any liberty had been taken it is hard to suppose that the Brāhmanas would have spared a verse which ascribes the origin of the most important element of the Vedic theology its dispensation of a future state to their rivals the Kṣatriyas It would seem from it that the religion of the Brāhmanas once included only the ceremonials and sacrifices of the Veda and omitted its metaphysics accordingly we hear in the *Mantra Varna* The Brāhmanas represent the One as many Agni Yama Mataris va etc

एक सत् त्रिधा बहुधा वदन्ति अग्निं यम मातरिश्वा नमाहु ॥

The subject is of great importance and deserves further enquiry



knowledge, listen to what I have to say. It is a well-known fact that heretofore Brāhmanas know nothing of this subject, nor were they guided by this knowledge, the Ksatriya race alone, in this world, are its professors, hitherto it has been preserved among them from generation to generation. I shall relate it now unto you, and henceforward it will remain with the Brāhmanas.

### SECTION IV <sup>1</sup>

1 असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रमयो  
धूमोऽहश्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥

“Verily, O Gautama, yonder region is fire; of that fire the sun is the fuel, the light of the sun is its smoke, the days are its flame, the moon is its charcoal, and the stars are its scintillations

2. तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धा जुह्वति तस्या आहुतेः सोमो राजा  
समवति ॥

“On that fire the Devas offer their faith in oblation, therefrom proceedeth the Soma rājā <sup>2</sup>

<sup>1</sup> This and the next six sections allegorically describe the concatenation of natural causes which, according to the expounder, produces the creation

<sup>2</sup> Śāṅkara explains the Devas to mean the human organs of vision, audition, etc, and the Somarājā the form which performers and institutors of sacrifices assume after death

## SECTION V

- 1 प॒र॒न्वो वा॒य गौ॑तमा॒ग्निस्त॑स्य वा॒युरे॒व स॒मिद॑म धू॒मो वि॒जुद॑चि॒रश॑  
नि॒ङ्गारा॑ ह॒ृद॒नया॑ नि॒स्यु॒रिङ्ग॑ ॥

'O Gautama Parjanya<sup>1</sup> is verily fire the wind is its fuel the cloud is its smoke, the lightning its flame, the thunderbolt its charcoal and the rolling of clouds its scintillations

- 2 त॒स्मिन्ने॒तस्मि॑न्न॒ग्ने दे॒वा सौ॑म॒रा॒जान॑ जु॒हति॑ त॒स्या आ॒हु॒तव॑प॒  
स॒म॒व॒ति ॥

On that fire the Devas offer the Soma rājā in oblation, and therefrom proceedeth rain

## SECTION VI

- 1 पृ॒थि॒वा वा॒य गौ॑तमा॒ग्निस्त॑स्या स॒न्त॒स॒ ए॒व स॒मि॒रा॒काशो॑ धू॒मो  
रा॒त्रि॒र॒चि॒र्दि॒शोऽङ्गा॑रा अ॒वा॒न्त॒र॒दि॒शो नि॒स्यु॒रिङ्ग॑ ॥

O Gautama, the earth is verily fire the years are its fuel the sky its smoke the night its flame the quarters are its charcoal and the intermediate quarters its scintillations

- 2 त॒स्मिन्ने॒तस्मि॑न्न॒ग्ने दे॒वा व॑र्षं जु॒हति॑ त॒स्या आ॒हु॒ते॒र॒ज॑ स॒म॒व॒ति ॥

<sup>1</sup> Parjanya is described by Śaṅkara as the presiding deity of rain and the Puranas identify him with Indra

“ On that fire, the Devas offer the rain in oblations, thence proceedeth aliment

## SECTION VII

1. पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वाचिक्व-  
क्षुःङ्गारा श्रोत्रं विस्फुलिङ्गाः ॥

“ O Gautama, man is verily fire , of that fire speech is the fuel, breath is the smoke, the tongue is the flame, the eyes are charcoal and the ears scintillations

- 2 तस्मिन्नेतस्मिन्नग्नौ देवा अन्न जुहति तस्या आहुते रेतः संभवति ॥

“ On that fire, the Devas offer the aliment in oblation, whence proceedeth productive power.

## SECTION VIII

1. योषा वाव गौतमाग्निस्तस्या उग्रस्थ एव समिधदुपमन्त्रयते स धूमो  
योनिर्विचर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥

“ O Gautama, woman is verily fire. In this case the sexual organ is the fuel, when one invites, the smoke; the vulva the flame, when one inserts, the coals, the sexual pleasure the sparks

2. तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुहति तस्या आहुतेर्गर्भः संभवति ॥

'On that fire the Devas offer their productive power in oblation thence followeth conception

## SECTION IX

1 इति तु पञ्चम्यामाहुतानाय पुरययचसा भवन्तीति स उल्व दृतो गर्भो  
दश वा नय वा मासानन्त शयित्वा यावद्वाय जायत ॥

This [is the reply] to [your query] 'Why is the water of the fifth oblation called Purusa The being [thus originated] after lying in the amnion for about ten months takes his birth

2 स जातो यावदायुः जायति त प्रेत दिष्टमिताऽग्नय एव हसन्ति यत  
एवेतो यत समृता भवति ॥

After birth he lives to the end of the allotted period of his life<sup>1</sup> On his death and transition to a hereafter his sons carry his corpse away for consignment to the fire whence he had come and taken his birth<sup>2</sup>

<sup>1</sup> *Yāvadāyusam* The period he is destined to live through the effect of his actions in a former life

<sup>2</sup> i.e. the place of his reward and punishment

<sup>3</sup> His birth having proceeded from the aforesaid oblations to the several fires

## SECTION X

1. तद्य इत्थं विदुर्येचेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिपमभिसम्भव-  
न्त्यर्चिषोऽहरह आभूर्यमाणपक्षमाभूर्यमाणपक्षाद्यान्पडुब्द्वेति मा-  
साऽस्तान् ॥

“Of them [men so created] those who know this [origin of the Purusa] and those who worship God with faith and penance in a desert, repair after death to [the region of] light [Arci], thence to [that of] the day [Ahah], thence to [that of the light half of the moon], thence to [that of] the six months during which the sun has a northern declination [Uttarāyana]

To the query, “Know ye where man rises to from this earth?” an answer is now accorded “Of them,” *i e.*, of the men inhabiting this region, *i e.*, householders having the right to study this subject, “those who know this”, *i e.*, know the relation of the five fires, their birth successively from the several fires, such as the sky, etc., and that they are the type of the fire, and that the five fires constitute their souls “How do you deduce from the expression ‘Those who know this,’ that the parties should be householders and none else?” Because it is [immediately after] said, that those householders who know this not, and are devoted exclusively to sacrifices, dedications of thanks, etc., and charity, go to the region of the moon by a darksome path, etc., and that those who live in deserts, such as sages and hermits, who discharge their religious duties by faith and penance, like unto those who know this, go by the path of light, etc (Arci), the only remaining class in the [conscient] householders, and consequently it is to him that the verse alludes

The means of transition and the kind of immortality assigned to the householder conscient of *his relation to the fire etc* and to the dwellers of the forest have been declared to be the same. It follows therefore that knowledge with reference to the latter is redundant and yet the Śruti is opposed [to such a deduction for we hear] Neither the performers of sacrifice nor the ignorant hermit attain to that [immortality] (The passage) He [the Deity] supports not in immortality those who know him not would also be against it. No such would not be the case the object of the expression immortality (अमृतम्) [in such phrases] being a temporary existence *lasting only* to the period of the destruction of the earth. Thus says the expounders of the Purāṇas. Immortality means the period to the destruction of the earth. The passages — The performers of ceremony attain not to that. He supports not in immortality those who know him not apply to extreme or final immortality (आत्यन्तिकममृतम्) therefore there is no inconsistency. You cannot say that the passages — They come not here again. They pass not again through this mundane transmigration would be opposed to such a deduction because of the terms this mundane and to this [which at once indicate the true meaning]. If there were no return at all the terms This mundane and to this would be useless. Nor can you say that those terms are mere explosives for the expression no return (अनागति) implies an absolute negation of returns and to apprehend from it any chance of return is absurd while for the sake of the words this and to this (इमम्, इदम्) a return somewhere must be assumed.

It is not to be believed that those who rely on the truth of the maxims (God is) truth [He is] one without a second have any transition by the meridional path (the path of light aforesaid) since there are a hundred passages (to the effect that such people) becoming Brahman obtain Brahman therefore they are become everything. Their animal powers (ग्रन्था) never depart.

Even here they merge into the Deity. Why not suppose

that the meaning of such passages is that at the time of transition from this earth the animal powers (ग्रन्थ) depart not from the soul, but go together with it? No, You cannot. Because that would be opposed to the text "Even here they merge into the Deity." The departure of the soul being evident from the passage "All the vital airs follow [the soul]," it is not to be suspected that they ever depart from it. May it not be that because the course of the liberated (मोक्ष) is different from that of other people, and it may be doubted whether in his case, the vital airs depart with the soul or not, this passage [definitively] settles [the point by the words] "Therefore they depart not?" We say in reply, that in that case the text "even here they merge into the Deity" becomes absurd, for taken apart from the vital airs, the soul cannot be said to have any motion or even individuality,<sup>1</sup> the soul being formless and all-pervading. Its association with those airs causes its individuality like sparks from a fire (which owe their individuality to inflammable particles and not to any inherent individuality of their own), consequently you cannot assign to it any individuality or motion when apart from them. Thereof the Śruti itself affords sufficient proof.

You cannot assume that a particle of the Universal Soul (lit *sat* or truth) breaking off from it, becomes the individual soul, and that it again penetrates through that Universal Soul. Hence the passage, "thereby [by the meridional path or an imaginary foramen on the crown of the head] coming above, he obtains immortality," implies that the transition of those who adore the Brahman as possessed of attributes, takes place through the artery (शिरः) called *Susumnā*, and that their immortality is only comparative and not absolute, "In that (region) there is a city unassailable by all others." "There is an exhilarating racy lake" and such like passages being the adjectives to

<sup>1</sup> *Jivatva*, nature of being, the soul as possessed of motion and sensation

<sup>2</sup> For according to the Śruti "It is without parts, It is without action, It is all tranquil, etc"—*Ānandagiri*

their Brahmaloṅka (region of Brahma of the Brahmachāris) From these arguments it is evident that those householders who know the five fires the inhabitants of forests such as Vānaprastha (ascetics) and the Parivrajakas (mendicants) including those Brahmachāris who observe the rules of their order all life through—men who fulfil their religious oblations by reliance on the dictates of the Śāstra and by penance—as also those who according to another Śruti adore the truthful Brahma Hiraṇyagarbha are the people who attain to Arci (light) that is the presiding deity of Arci and the other regions described in the text and not the adorer of Brahman without attributes [whose reward is immediate emancipation]

2 मासेभ्य सवत्सरं सवत्सरा । दिव्यमात्रिन्याद्यन्द्रमसं चन्द्रमसा विद्युतं  
तत्पुनरोऽमानय स एनान्नन्नमय गमयत्येष देवानाम पन्था इति ॥

Thence to [that of] the year thence to [that of] the sun thence to [that of] the moon and thence to [that of] the lightning thence an inhuman being takes them to [the region of] Brahman This is the way to the gods [*Deva Yāna*]

3 अथ य इमे ग्राम इत्याध्वरे न्तमित्युपासते ते धूममसिसमन्ति धूमाद्राग्निं  
रात्रेऽपरपक्षमपरपक्षाद्यान्पङ्क्षिणेति मासास्तान्नेते सवत्सरं  
मभिप्राप्नुवन्ति ॥

Now those villagers who accomplish their religious duties by the performance of sacrifice (iṣṭi), by the dedication of tanks wells halting places etc (pūrta) and by charity beyond the boundary of the altar (datta) are borne, after death to [the region of darkness] [dhūma]. From [the region of] darkness [they proceed] to [that of] the night from [that of] the night to [that of] the dark fortnight



from the dark fortnight to [that of] the six months during which the sun has a southern declination, from the six months of the winter solstice they attain not the year,

4 मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेव सोमो राजा  
तद्देवानामन्नं त देवा भक्षयन्ति ॥

["But] thence [they go] to [the region of] the Pitis, from [the region of] the Pitrs [they go] to the sky, and from the sky to the moon. That moon is the king Soma. They are the food of the gods. The gods do eat them.

Since the lunar sphere [lit moon] itself is the food of the Devas, those who attain to that region, becoming a part thereof, must likewise be their food. If then by the performance of ceremony men become the food of gods, such ceremonies are sources of mischief? No, there is no mischief in that. The object of the expression is to indicate that they become dependant, for the gods eat not by putting things in their mouth. They only become the dependants of the gods, such as are wives, servants and domestic animals. We see the word (anna) food used to express dependants, thus *striyo annam* [the wife is a dependant], "*pasavah annam*" [domestic animals are dependant], "*visah annam iṭṣṇam*" [the vaisya is a dependant of the king]. And inasmuch as wives, servants, and domestic animals, notwithstanding their being intended for the enjoyment of others, are not without enjoyment of their own, so the performers of ceremonies, notwithstanding their destination for the gratification of the gods, have some enjoyment for themselves.

5. तस्मिन्वावत्सपातमुषित्वाथैतमेवाध्वान पुनर्निवर्तन्ते यथेतमाकाशमा-  
काशाद्वायु वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्र भवति ॥

"After remaining there for such time as the effects of their actions last, they return by the road to be

prescribed i.e. thence to the sky and from the sky to the wind after becoming wind they become smoke and from the smoke the scattered cloud is formed

- 6 अत्र भूत्वा मेघो भवति मेघो भूत्वा प्रपति त इह व्रीहिना  
ओषधिरन्नस्पृशति जमाया इति जानन्तेऽनो वै खलु दुर्निप्रपतर  
यो यो धनमस्ति यो रेत सिद्धति तद्वय एव भवति ॥

"From the scattered clouds proceed condensed or raining clouds which rain From that proceed rice, corn, annuals, trees, sesamum, lentils and the like Now, verily it is difficult to descend therefrom<sup>1</sup> Those who eat rice and procreate, become manifold

- 7 तय इह रमर्गाचमणा अभ्यागो ह यत्ते रमणाया यानिमापयेन्ब्राह्मण  
योनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा य इह कपूचमणा  
अभ्यागो ह यत्ते कपूचा यानिमापयन् व्यानिं वा सूक्ष्मयोनिं वा  
चाण्डालानि वा ॥

Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Brahmana, a Kṣatriya or a Vaiśya. Next he who is viciously disposed, soon assumes the form of some inferior creature such as that of a dog, a hog or a Candalā

- 8 अग्रतया पयोर्नि कतरेण चन तानामानि क्षुद्राण्यसम्प्रदावर्तानि भूतानि  
भवन्ति जायन्त्य भ्रियस्तेत्येतत्तृतीयं स्थान तेनासौ लोको न  
संप्रयते तस्माज्जुगुप्सेत तदप श्लाक ॥

<sup>1</sup> It is not distinct whether the descent is to be from the cloud or from the rice etc

“ Now, those who have not come to either of these two ways—become small creatures of repeated birth. They are born and they die. This is the third place or ‘receptacle’ This is the reason why the place [where men go to after death] filleth not. This is the reason why [this career] should be detested thereof is the verse

9 स्तेनो हिण्यस्य सुरा पित्रश्च युरोस्तल्पमावसन्ब्रह्महा च । एते  
पतन्ति चत्वारः पञ्चमश्चाचरन् रतैरिति ॥

“ The robber of gold, the drunkard who drinks spuit, the defiler of his master’s bed, and the murderer of a Brāhmaṇa, are debased and filthy, and fifthly, so is he who associates with these four ”

10. अथ ह य एतानेव पञ्चाग्नी-वेद न स ह तैरप्याचरन् पाप्मना लिप्यते  
शुद्धः पूतः पुण्यलोको भवति य एव वेद य एव वेद ॥

Now, he, who thus knoweth the five fires, never becomes affected by sin, even if he associate with these vicious people He remaineth pure and holy and of virtuous region, who knoweth verily who knoweth this

—

## SECTION XI

1 प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुपिरिन्द्रघुम्नो माहृवेयो जनः  
शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः  
समेत्य मीमांसाचक्रुः को नु आत्मा किं ब्रह्मेति ॥

Prācīnāsala, son of Upamanyu Satvayajña son of Pulusa Indradumna son of Bhallava Jana son of Sarkarika and Budila, son of Asvatārāśva were great householders and knowers of the Veda They met together and discussed 'which is our soul and which is Brahman ?

2 त ह नारायणमुखा व भगवन्तोऽपराणि सप्रतीमात्मानं  
वैश्वानरममिति तदहन्ताम्यागच्छामिति तदहम्यागमु ॥

[Being unable to come to conclusion] They decided "Let us go to Uddālaka son of Aruna, who has lately learned of the soul Vaisvānara They repaired to him

3 स ह तेषां वाक्कारं प्रश्नन्ति मामिमं मया ॥ । महाश्रुतिरास्तभ्यो  
न तस्मिन् प्रविशत्य हन्ताहमन्यमभ्यनुगामानाति ॥

Of a truth he [Uddālaka] resolved [in his mind] 'These great householders and knowers of the Veda will question me but I shall not be able to explain all their queries I should therefore point out to them some other tutor

4 तान्तोयाचाश्वपतिरभगवन्तोऽपराणि सप्रतीमात्मानं वैश्वानरमभ्येति  
तदहन्ताम्यागच्छामिति तदहम्यागमु ॥

He said to them 'Sir Let us go to Asvapati son of Kekaya, who hath lately learned of the soul Vaisvānara Of a truth they went to him

5 तेभ्यो ह प्राप्तेभ्य पृथग्हाणि कारयाचकार स ह प्रातः सजितान  
उवाच न मे स्तेनो जनपदे न कुर्यो न मयपो नानाहिताभिर्ना

विद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि  
यावदेकैकस्या ऋत्विजे धन दास्यामि तावद्भगवद्भयो दास्यामि  
वसन्तु भगवन्त इति ॥

He [Asvapati] caused [his dependants] to receive them with due respect On the morrow, appearing before them, [and offering some wealth] he [asked them to accept thereof, but being refused and thinking that he had committed some fault] said “There is no thief in my kingdom, nor misers, nor drunkards, nor neglecters of the household fire, nor ignorant people, nor adulterers much less adulteresses,” and [on being told that they sought not wealth, thinking that they refused, because his offering was insufficient,] continued “Venerable Sirs, I wish to perform a sacrifice and at that sacrifice the allowance of an officiating priest shall be offered to each of you Remain with me, Sirs [for a time]”

6. ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तत्रैव वदेदात्मानमेवेम वैश्वानरं  
सप्रत्यध्येषि तमेव नो ब्रूहीति ॥

They replied “Give that to your guests what they seek, you know of the soul Vaisvānara, explain that unto us”

7. तान्होवाच प्रातर्व प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे प्रति-  
चक्रमिरे तान्हानुपनीथैवैतदुवाच ॥

He answered them. “I shall tell you [about it] to-morrow morning” On the morrow they came to him,

bringing the usual sacrificial woods with them. Without investing them with the Brahminical thread he end

## SECTION VII

- 1 तैदन्मस क ता तातुमन्म नि प्रिया तता मन्त्रिनि  
तामस मे तुम आता तामा य सता तातुमन्म  
तातात ता तातुमन्म तातुमन्म ॥

Aupamanyava to which soul do you offer your adorations? <sup>1</sup> To the heaven [diva] O ling O Lord [replied he] 'The soul returned the first whom you adore is verily the glory [Sutejah] of the Universal Soul (Vaisvanara), hence it is that the juice of the moon plant is seen to be well and fully expressed in your family

- 2 त यत्र पयसि प्रियत्पत्र पयसि प्रिय भवत्य म्प्राय तातुमन्म  
य यताताता तामातुपन्त म्प्राय तय आता इति  
ताता म्प्राय त ययति ययता तागमि इति ॥

And you consume food [with good appetite] and behold dear objects <sup>2</sup> [for] he consumeth food [with good

<sup>1</sup> I ll. What soul do you adore

*Pravata* from *pra* well and *suta* the moon plant and *Asuta* from *a* full complete and *suta* The first term is applied to the expression of the juice for an occasional the latter for the daily sacrifice

<sup>2</sup> i.e. Your descendants don't die before you

appetite] and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the soul Vaisvānara [The heaven] is verily the head of that Soul Your head would [however] have fallen off [thy neck] had you not come unto me ”<sup>1</sup>

### SECTION XIII

- 1 अथ होवाच सत्ययज्ञं पौलुपि प्राचीनयोग्यं कं त्वमात्मानमुपास्स  
इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा  
वैश्वानरो य त्वमात्मानमुपासते तस्मात्तव बहु विश्वरूप कुले  
दृश्यते ॥

He next addressed Satyayajña, son of Pulusa, saying “O chief,<sup>2</sup> to which soul do you offer your adorations?” “To the sun, O Lord, O king” [replied he, Asvapati] said. “The soul, whom you adore, is the all-pervading form [Viśvarūpa] on the Universal Soul, hence many forms (conveniences) are seen in your family”,

2. प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्स्यन्न पयसि प्रियमत्यन्न पश्यति प्रिय  
भवत्यस्य ब्रह्मवर्चस कुले य एतमेवमात्मानं वैश्वानमुपास्ते  
चक्षुर्धेतदात्मन इति होवाचान्वोऽभविष्यद्यन्मा नागमिष्य इति ॥

<sup>1</sup> The heaven being only a part, should not be adored as the Universal Soul itself, those who adore it as such are liable to the punishment aforesaid, so on in the following sections — *Ānandagiri*

<sup>2</sup> Lit, Worthy of being reckoned as the first

"Mules yoked to carts follow you, [even] your maids are adorned with necklace you consume food [with good appetite] and behold dear objects (for) he consumeth [well this] food, and beholdeth dear objects, and his race becomes possessed of Vedic glory who thus adoreth the Universal Soul. The sun is the eye of that Soul. You would have [however] become blind had you not come unto me."

## SECTION XIV

- 1 अथ होमार्चनेन्द्रिय भाग्यं यथायथा फलं गन्तुपाप्म इति  
वाजुते भर्तु गच्छति एतां च । पृथक्ते त वैधाता य  
एतां गन्तुपाप्मे तन्मात्ता पृथक्ते आयति पृथक्तेऽप्येवोऽनु  
यन्ति ॥

He then said to Indradyumna Bhāllaveya 'O descendant of Vyāghrapāda! to which soul do you offer your adorations? To the winds O Lord O king [replied he Asvapati] said The soul whom you adore is [one of] the various courses [prthakvartma] of the Universal Soul hence various armies submit to you and varied trains of chariots follow you

- 2 अन्वयं पश्यति त्रिमस्यत्र पश्यति प्रिय भगवत्स्य ब्रह्मचरस कुले  
य एतमेवमा मान वैधानमुनास्ते प्रागस्त्वेव आत्मान इति  
होवाच प्राणस्त आत्मिन्ययन्मा नागमित्य इति ॥



And you consume food [with good appetite] and behold dear objects, [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul The wind is the breath of that Soul. Your breath would have [however] passed from you, had you not come unto me”

### SECTION XV

- 1 अथ होवाच जनः सार्कारक्ष्यं कं त्वमात्मानमुपासीत इत्याकाशमेव  
भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं  
त्वमात्मानमुपास्ते तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥

He then said to Jana, “O S'arkarākṣya, to which soul do you offer your adorations?” “To the sky, O Lord, O king” [replied he As'vapati] said. “The soul, whom you adore is the multiform manifestation [Bahula] of the Universal Soul, hence are you full of wealth and tenants,

- 2 अतस्तन्न पश्यसि प्रियमत्यन्तं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चस कुले  
य एतमेवमात्मानं वैश्वानरमुपास्ते सदेहस्त्वेष आत्मन इति  
होवाच संदेहस्ते व्यशीर्यधन्मा नागमिष्य इति ॥

And hence do you consume food [with good appetite] and behold dear objects, [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal

Soul The sky is the trunk of that Soul Had you not [however] come unto me, thy trunk would have dried up

## SECTION XVI

- 1 अथ होवाच बुद्धिमाध्वतर्गश्च वैश्वानरस्य क त्वमात्मानमुपास्ते  
इत्यप एव भगवो राजन्निति हवायैव वै रयिरात्मा वैश्वानरो य  
त्वमात्मानमुपास्ते तन्मात्स्यं रयिमान्पुष्टिमानमि ॥

He then said to Buḍḍila Āsvatarīsvi O Vaiyāghrapādyā to which soul do you offer your adorations? "To water O Lord, O king [replied he Āsvapati] said ' The soul whom you adore is the wealth [rayi] of the Universal Soul hence are you wealthy and healthy

- 2 अत्स्यन्न पर्यसि प्रियमत्स्यन्न पश्यति प्रिय भगवत्स्य नक्षयचक्षुःकुले  
य एतमेवमात्मानं वैश्वानरमुपास्ते वस्तिस्त्वेव आत्मन इति  
होवाच वस्तिस्ते व्यमेत्स्यन्मा नागमिष्य इति ॥

And hence do you consume food [with good appetite] and behold dear objects , [for] he consumeth [well his] food and beholdeth dear objects and his race becomes possessed of Vedic glory who thus adoreth the Universal Soul The water is the pelvic region of that Soul Had you not [however] come to me, your pelvic region would have been severed from your body

## SECTION XVII

1. अथ होवाचोद्दालकमारुणि गौतम क त्वमात्मानमुपास इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्त्व प्रतिष्ठितोऽसि प्रजया पशुमिश्र ॥

He then said to Uddālaka Āruṇi, "O Gautama, to which soul do you offer your adorations?" "To the earth, O King, O Lord". [replied he Asvapati] said . "The soul whom you adore is the feet of the Universal Soul, hence are you well established in descendants and cattle.

2. अत्स्यन्न पश्यसि प्रियमत्यन्न पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मान वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येता यन्मा नागमिष्य इति ॥

"And hence do you consume food [with good appetite] and behold dear objects, [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The earth is the feet of that Soul Had you not [however] come to me your feet would have lost their energy.

## SECTION XVIII

1. तान्होवाचैते वै खलु यूयं पृथगिवेवमात्मान वैश्वानर विद्वान्सोऽन्नमात्य यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मान वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्यात्मस्वन्नमत्ति ॥

Next addressing them all he said—You consume food, knowing the Universal Soul to be many—but he, who adoreth that Universal Soul<sup>1</sup> which pervadeth the heaven and the earth<sup>2</sup> and is the *principal* object indicated by [the pronoun] I consumeth food everywhere and in all regions, in every form and in every faculty.

२ तस्य एवाप्तस्यात्मना वैश्वानस्य मूर्ध्नि सुतज्जधनुर्विभक्त्यः प्राण  
वृष्यन्तः ॥ तदेहा नृ ॥ अग्निरेव रवि वृधि येव पातावु  
एव तदिदं तानि तदिदं ॥ ग्राहयत्या मनोऽन्वाहाययचन  
आम्य ॥ एव नृयि ॥

<sup>1</sup> Verily of that All pervading Soul the heaven is the head, the sun is the eye the wind is the breath, the sky is the trunk the moon is the fundament, and the earth is the feet. The altar is His breast the sacrificial grass constitutes the hair of His body the household or Garhapatya fire forms His heart the Anvāhārya pācana fire forms His mind, and the Āhavanīya fire His face<sup>3</sup>

<sup>1</sup> In Sanskrit दैवन् which according to Śaṅkara may mean he who ordains (nayati) the rewards and punishments due to the virtue and vice of all mankind (vis'van) or he who is the soul of creation viś'va and nara or he whom all mankind reckon as their soul. The lexicographical meaning of the word is fire that however is not the object alluded to in the text.

<sup>2</sup> He whose extension प्रदश is the span between the heaven and the earth whom the Śiṣṭra describes (दशयति) in detail as extending from the heaven to the earth.

<sup>3</sup> The soul is assumed to be the sum total of five vital airs which support the body the *pneuma* (πνευμα) of Greek philosophers they are Prāṇa or breath Vyāna or the air diffused all over the body

## SECTION XIX

1. तद्यद्वत्तं प्रथममागच्छेत्तद्वोमीयत्स या प्रथमामाहुति जुहुयात्ता  
जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥

“Therein, whatever food is first brought, that forms the first oblation. He (the wise) who knows it, the first mouthful, to be the first oblation, should offer it with the words, ‘I offer it to Prāna’ [Prānāya svāhā] Life (prāna) is thereby satisfied.

2. प्रागे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति  
द्यौस्तृप्यति दिवि तृप्यन्त्या यत्किञ्च द्यौश्चादित्यश्चाधितिष्ठ-  
तस्तृप्यति तस्यानुवृत्ति तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा  
ब्रह्मवर्चसेनेति ॥

By the satisfaction of Prāna vision is satisfied, by the satisfaction of vision the sun is satisfied, by the satisfaction of the sun the heaven is satisfied, by the satisfaction of the heaven whatever depends upon the sun and the heaven is satisfied, through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedic glory

## SECTION XX

- 1 अथ या द्वितीया जुहुयात्ता जुहुयाद्भ्रूणाय स्वाहेति व्यानस्तृप्यति ॥

Apāna the flatus in the lower intestines, Samāna or the air essential to digestion, and Udāna or that which rises up the throat and passes into the head

Now, that which is the second oblation should be offered with [the words] 'I offer this to Vyāna' [Vyānāya svāhā] Thereby is Vyāna satisfied

2 व्यानं तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमानुष्यति चन्द्रमसि  
तृप्यति विश्वं तृप्यति विश्वे तृप्यन्तीष्टु यदिकच विश्व  
चन्द्रमानुषिर्हितं तत्तृप्यति तन्मानुष्यति तृप्यति यथा  
पशुभिर्वागेन तन्मा प्रसूयति ॥

' By the satisfaction of Vyāna audition is satisfied, by the satisfaction of audition the moon is satisfied by the satisfaction of the moon the quarters are satisfied by the satisfaction of the quarters whatever depends upon the moon and the quarters is satisfied, through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants cattle, food, splendour and Vedic glory

## SECTION XXI

1 अत्र या तृतीया जुष्टयात्ता जुष्टया पानानं स्वाहेत्यपानस्तृप्यति ॥

' Now that which is the third oblation should be offered with [the words] 'I offer this to Apāna' [Apānāya svāhā] Thereby is Apāna satisfied

2 अपाने तृप्यति वाक् तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यन्त्यग्नौ  
तृप्यति पृथिवी तृप्यति पृथिव्या तृप्यन्त्या यदिकच पृथिवी

चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशुमि-  
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥

“ By the satisfaction of Apāna speech is satisfied ; by the satisfaction of speech Agni is satisfied , by the satisfaction of Agni the earth is satisfied , by the satisfaction of the earth whatever depends upon the earth and Agni is satisfied , through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour, and Vedic glory

## SECTION XXII

1. अथ या चतुर्थी जुहुयात्ता जुहुयात्समानाय स्वाहेति समानस्तृप्यति ॥

“ Now that which is the fourth oblation should be offered with [the words] ‘ I offer this to Samāna,’ [Samānāya svāhā] Thereby is Samāna satisfied

2. समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये  
तृप्यति विद्युस्तृप्यति विद्युति तृप्यन्त्या यत्किञ्च विद्युच्च  
पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशु-  
मिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥

“ By the satisfaction of Samāna the mind is satisfied , by the satisfaction of the mind the cloud is satisfied , by the satisfaction of the cloud the lightning

is satisfied by the satisfaction of the lightning whatever depends upon the lightning and the cloud is satisfied through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle food, splendour and Vedic glory

### SECTION XXIII

1 अ॒न॒या प॒ञ्चमीं जुहु॒यात्ता जुहु॒यादु॒दाना॒न स्वाहेत्यु॒दानं॑ स्तृ॒प्यति॑ ॥

Now that which is the fifth oblation should be offered with [the words] 'I offer this to Udāna [Udānāya svāhā] Thereby is Udāna satisfied

2 उ॒दाने॑ तृ॒प्यति॑ त्वक् तृ॒प्यति॑ त्वचि॒ तृ॒प्यन्त्या॑ वा॒युस्तृ॒प्यति॑ वा॒यो  
तृ॒प्यन्त्या॑काशस्तृ॒प्यन्त्या॑का॒ १ तृ॒प्यति॑ र्या॒त्किञ्च॑ वा॒युर्वा॒काश॑वा॒धि  
ति॒ष्ठतस्तृ॒प्यति॑ तस्यानु॒वृ॒त्तिं तृ॒प्यति॑ प्र॒जया॑ प॒शुभि॒रन्नाद्ये॑न  
ते॒जसा॑ ब्र॒ह्म॒च॒सेने॑ति ॥

By the satisfaction of Udāna the wind [Vāyu] is satisfied by the satisfaction of the wind the sky is satisfied by the satisfaction of the sky whatever depends upon the sky and the wind is satisfied through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants cattle food splendour and Vedic glory



## SECTION XXIV

1 स य इदमविद्वानग्निहोत्र जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्ता-  
दृक्कतत्स्यात् ॥

“He who, without knowing this, performs a fire-sacrifice, [has the same reward as he] who, forsaking burning coals, pours his oblation upon ashes

2 अथ य एतदेवं विद्वानग्निहोत्र जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु  
सर्वेष्व्वात्मसु हुत भवति ॥

‘Next, with regard to him who knowing this, performs a fire-sacrifice, the sacrifice is complete everywhere and in every region, in every form and in every faculty [of the body]

3 तद्यथेषीकातूलमग्नौ प्रोत प्रदूयेतैवहास्य सर्वे पाप्मानः प्रदूयन्ते य  
एतदेवं विद्वानग्निहोत्र जुहोति ॥

“As reed-tops when cast on fire [readily] burn to ashes so do the sins of him who, knowing all this, performs a fire sacrifice

4 तस्मादु हैवविद्यद्यपि चण्डाला योच्छिष्टं प्रयच्छेदात्मनि हैवास्य  
तद्वैश्वानरे हुतस्यादिति तदेष्ट श्लोकः ॥

“Therefore verily, were he, who knows this to offer the remnant of his food [even] to a Candāla, he would effect an offering to the All-pervading Soul therefore is the verse

5 ययेह क्षुधिता बाला मातरं पशुपासते । एवञ्च सर्वाणि भूतान्यग्नि-  
होत्रमुपासत इत्याग्निहोत्रमुपासत इति ॥

‘As in common life hungry children look up to their mothers so do all creatures look up to the fire sacrifice (*Agnihotra*)—verily they look up to the fire sacrifice

## SIXTH CHAPTER

### SECTION I

हरिः ॐ

1. श्वेतकेतुर्हारीण्य आस त२ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं  
न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥

Hari! Om! Of a truth there lived S'vetaketu grandson of Aruna Unto him said the father "O S'vetaketu, [go and] abide as a Brahmachārī [in the house of a tutor], for verily, child, none of our race has neglected the Vedas<sup>1</sup> and thereby brought disgrace on himself"<sup>2</sup>

2. स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य महामना  
अनूचानमानी स्तब्ध एयाय त२ह पितोवाच श्वेतकेतो यन्नु  
सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः ॥
3. येनाश्रुत२ श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः  
स आदेशो भवतीति ॥

<sup>1</sup> Lit, not reading अननूच्य

<sup>2</sup> Lit, Has become *Brahmabandhu* or a friend or relation of a Brāhmaṇa but not himself a Brāhmaṇa

The commentator supposes that after this injunction Āruni must have proceeded on a pilgrimage, or else, being a learned man, he would have himself taught his son instead of sending him to a foreign tutor

Of a truth he having repaired to a tutor on his twelfth year, and studied all the Vedās to the twenty fourth year of his age returned home a vain minded [youth], confident of his knowledge of the Vedās, and proud Unto him said his father 'O Svetaketu since you are, child so vain minded so confident of your knowledge of the Vedas and so proud, have you enquired of your tutor about that subject which makes the unheard of heard the unconsidered considered and the unsettled settled? What is that subject O Lord?

The object of this chapter is to show that a knowledge of the whole of the Vedas proves worthless unless accompanied by a knowledge of the Deity

4. यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचास्मभ्यं  
विकारो नामधेयं मृत्पिण्डेनैव सत्यम् ॥

' Verily child as the knowledge of [the nature of] a single clod of earth makes manifest [the nature of] all earthen objects [and shews] that the various [fictile] fabrications indicated by different words and names are of truth only earth—

5. यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचास्मभ्यं  
विकारो नामधेयं लोहमिति सत्यम् ॥

' Child, as the knowledge of [the nature of] a single [lump of] gold shows that all articles of gold indicated by different words and names, are mere variations of forms but in truth gold alone—

6. यथा सोम्यैकेन नखनिकृन्तनेन सर्वं काष्णायिसं विज्ञातं स्याद्वाचार-  
म्भण विकारो नामधेयं कृष्णायिसमित्येव सत्यमेव सोम्य स  
आदेशो भवतीति ॥

“Child, as by a knowledge of the nail-cutter, all iron instruments are known to be modifications of that substance, differing only in name and words, but of a truth iron alone, so is the subject [I allude to]”

7. न वै नूनं भगवन्तस्य एतद्वेदिषुर्यद्व्येतद्वेदिष्यन् कथं मे नावक्ष्यन्निति  
भगवाँस्त्वेवमेतद्वीत्विति तथा सोम्येति होवाच ॥

“Verily my learned tutors [said Svetaketu] know it not Had they known it, why should they have omitted to impart it to me? Lord, do you relate that unto me?” “Be it so, child,” said the father

It is improper to speak ill of one's tutors, but the dread of being sent back to his tutors, makes Svetaketu surmise that they knew not the subject mooted

## SECTION II

1. सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्वैक आहुरसदेवेदमग्र आसी-  
देकमेवाद्वितीयं तस्मादसतः सज्जायत ॥

“Before, O child, this was a mere state of being<sup>1</sup> (sat), one only, without a second Thereof verily others

<sup>1</sup> The use of the word *existence* would have perhaps obviated the necessity of the periphrasis—“a state of being”, but existence (*ex sistere*), according to the occidental metaphysicians, is the actuality of essence, it is the act by which the essences of things

say Before this was non being, one alone without a second from that non being proceeds the state of being

*Sat* is that substance which is mere being or existence it is invisible indistinct all pervading one only without defect without members knowledge itself and that which is indicated by all the Vedāntas The word *eva* mere is used to make the declaration positive But what does it make positive? We say in reply that this world which we see with its name and form full of actions and mutations was [at one time in a state of] mere being and this assertion is made positive by the connection of *eva* with the word it was *āsīt* When was the world so? It is replied before i.e. anterior to the time of the creation of this world Then is the world not in existence now which you describe was in a state of being before? No not so Why then the qualifications before? Even now it is in a state of being and has become the object of our senses by its name form and other qualification and is indicated by the word this while before i.e. anterior to the time of its creation it could be indicated only by the word *sat* being and understood only by the idea of being and therefore it is said before this was mere being

No substance can be declared before its creation to be *this* of such a name and such a form and yet its existence can easily be conceived just as on waking from a deep sleep one feels that during his sleep he was merely in

are actually in *rerum natura*—beyond their causes whereas—the object here is to imply a state when things are in the objective power of their causes i.e. before they are produced by their causes This state is best indicated by the *to ov* that which is of the ancients and we have therefore used its English equivalent being and its periphrasis—or the nearest though not the most elegant version of the Sanskrit *sat* The Upanisad here enters upon the most important ontological question—a belief in *to ov* as opposed to *ta ovta*—in one and not in many fundamental principles of things and a correct appreciation of the term therefore is of the utmost consequence

existence [but bereft of all actions] so was the world in existence or in a state of being before its creation. Again, in this world when one observes, in the morning, a potter intent on making wares with his clay, and having passed the day in another village on his return in the evening sees a variety of pots, pans and other wares, he says these pots and pans were in the morning mere clay, so is it said [with reference to the world], "this was in a state of mere being before."

"One alone," that is, one unconnected with every thing that might relate to it

"Without a second". in the case of a pitcher or other earthen vessel, there is beside the clay, the potter, etc., who gives it shape, but in the case of the being in question the epithet "without a second" precludes all coadjutors or co-efficients. "Without a second" (consequently means), that nothing else existed along with it

But do not the Vaisesikas include every thing in the word *sat*, being? By them both substances and their qualities are indicated by the same word *sat*, and we accordingly see such expressions as "substance is being" [*sat dravyam*], "quality is being" [*sat guṇah*] "action is being" [*sat karma*]

It may be so at present, but the Vaisesikas do not recognize that an object before its creation is in a state of being, on the contrary they maintain the unreality<sup>1</sup> [*asatwa*] of objects before their creation, and do not wish to uphold (the doctrine) that "the being one alone without a second" existed before. Hence it is evident that the being here indicated is other than what is indicated by the Vaisesikas, particularly from the instance quoted of the clay, potter, etc

"Thereof," *i.e.*, in this discussion about the being before creation, some Vaināsikās, after defining what is

<sup>1</sup> "That which did not exist before is substance," says the author of the *Tarkasāgraha* कार्य प्रागभावप्रतियोगी ।

substance maintain that before the creation of this world only a non being or a total absence of every thing alone without a second existed. The Bauddhās imagine a total absence of substance before creation but do not advocate for any thing antagonistic to being like unto the Naiyāyikas who maintain all substance to be (double) being or reality and its opposite.

But if the Vaināśikas maintain only the absence of being before creation how do they say that before creation a non being alone without a second existed indicating thereby its relation to time number and individuality ?

Well it is inconsistent in those who maintain the absence of substance [before its creation] the belief on non being itself is inconsistent for that implies the inconsistency of the non being of those who maintain such non existence.

But we admit its existence now and deny it only before creation.

That won't hold good for if there be no proof extant of the existence of a being before creation the same will apply to that of a non being at the same time. It may be argued that the meaning of a word being the image it conveys to the mind how can you have a meaning in the word 'a non being alone existed without a second' and if there be no meaning in the words they become absurd. But there is no harm in this expression the object being only the exclusion of being for being implies the image of existence and the expression 'one alone without a second' and 'existed' are its epithets and by the addition of a negation to the word *being* all that was indicated by it is excluded.

Would it thence follow that whatever we see is false as the impression of snake produced by a rope ? No. Truth alone being conceived in different forms we assert that such a substance as falsehood never and nowhere exists.



2. कुतस्तु खलु सोम्यैव स्यादिति होवाच कथमसतः सजायेतेति सत्त्वेव सोम्येदमत्र आसीदेकमेवाद्वितीयम् ॥

He continued “but of a truth. O child, how can this be? How can being proceed from non-being? Before, O child, this was only being, one only, without a second

3. तदैक्षत बहु स्या प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र कच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥

“It willed<sup>1</sup> ‘I shall multiply and be born’. It created heat<sup>2</sup> That heat willed ‘I shall multiply and be born’ It created water<sup>3</sup>

“Therefore wherever and whenever any body is heated or perspires, it is from heat that water is produced

- 4 ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र कच वर्पति तदेव भूयिष्ठमन्न भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥

“The water willed, ‘I shall multiply and be born’. It created alimnt Therefore wherever and whenever

<sup>1</sup> *Lit*, He saw. The expression *aikṣata*, ‘seeing’ in the case of inanimate heat and water is metaphorical, says S’ankara

<sup>2</sup> That which burns, digests, gives light and is red According to S’ankara, it is presumed that the Intelligence first created space, then wind and then heat, as described in the Taittirīya-Upanisad

<sup>3</sup> The word *ap* in Sanskrit is always used in the plural, but for the sake of consistency we have here retained the singular form

rain falls, much alment is produced, verily it is from water that alment is produced

### SECTION III

1 तेषां त्रैलोक्ये भूतानां त्रीण्येव बीजानि सन्त्याज्य जीवजमुद्भि-  
जमिति ॥

‘ Verily of all these living objects there are three sources viz, oviparous, viviparous, and sprouting objects <sup>1</sup>

2 सेयं देवतैश्चत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य  
नामरूपे व्याकरवाणाति ॥

“That Deity willed entering these three objects (*devatās*) in the form of life <sup>2</sup> (*jīvātma*) I shall be manifest in various names and forms

(It may be said that) it would not appear consistent for a divine omniscient deity intelligently to wish to enter a created body the receptacle of innumerable evils and undergo the fruits thereof (Nor is it consistent that) being independent (he should cease to be so) by amalgamation with a subordinate (In reply) I admit that it would not be consistent if the Deity were to enter (a body) and undergo the sufferings individually without any transformation

<sup>1</sup> The commentator explains why the oviparous and other creations are made the sources instead of eggs wombs and seeds by observing that the eggs etc cannot come to existence unless they proceed from their parents and hence the true sources are the parents and not their issue

The form he had conceived —SĀKARA

But such is not the case. How so? Because of the words "in the form of life (*Jīvātmā*)" *Jīva* (life) is but the reflection of the Supreme Deity. It is produced by its relation to intelligence (*Buddhi*) and other subtle elements, like the image of the sun in water or of a man in a looking-glass. The relation to *Buddhi* of that Deity of inscrutable and endless power and the reflection of his intelligence have for their instrumental cause the ignorance of his true nature, and from them proceed the feelings of "I am happy," "I am suffering," "I am ignorant," etc. Entering into mundane objects in the form of a reflection that Deity in his own self is not involved in any corporeal pleasure or pain. As a human being or the sun entering a mirror or water in the form of a reflection, does not acquire the defects of the reflecting surface, so is the case with the Deity. Thus in the *Katha-Upanisad*, "as the sun, although the eye of the whole world, yet is not affected by the defects of the (observing) eye or of external causes, so the Soul as the inner Soul of all being is not affected by mundane causes, because it is beyond them" Chap V, verse 11. "Like unto space it pervades all and is eternal." Again in the *Vājasaneyā-Upanisad* "He seems as if reflecting as if moving"<sup>1</sup>

(It may be argued that) if life (*jīva*) is nothing but a word, it is then false, and what has it to do with this or a future world? But there is no harm in that truth being its essence, it is taken as truth. All objects in their varied names and forms are true when associated with the Truthful Soul, and false when separated therefrom. All transformations owe their origin to words, they are nominal, and the maxim is perfectly true in the case of life. The saying is "as is the Deity so is the offering" (*i.e.*, the life itself being but a mere reflection, its relation to the fruits of action cannot be more substantial). Hence in maintaining the reality of all actions and mutations in relation to the Soul and their unreality when dissociated therefrom the *Tārkikas* cannot attribute any fault.

<sup>1</sup> This verse does not occur in the *Vājasaneyā-Upanisad*

३ तासा त्रिवृत त्रिवृतमेकैका करवाणीति सेय देवतेमास्तिस्रो देवता  
अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे आकरोत् ॥

‘ I shall convert each of these three sources into a trinary form <sup>1</sup> That Deity entering the three elements (devatās) in the form of life manifested them with (due) names and forms

४ तासा त्रिवृत त्रिवृतमवकामकरोद्यया नु सल सोम्येमास्तिस्रो देवता  
त्रिवृत्त्रिवृतैकैका भवति तन्मे विजानीहीति ॥

“Them did he convert into trinary forms Learn from me my child how these three elements each became a trinary form

#### SECTION IV

१ यदग्ने रोहितं रूपं तेजसस्तद्रूप यच्छुभ्रं तं वा यत्कृष्णं तदन्नस्यापा-  
गाग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव  
सत्यम् ॥

‘The redness of Agni is due to heat its whiteness to water, and its darkness to earth hence Agni ceases to be Agni <sup>2</sup> It is nothing but a word it is an effect and is nominal Its three forms are alone true

<sup>1</sup> i.e. each to be divided into two parts and one of them to be subdivided into two parts which are to be mixed with the halves of the other two so that each trinary form will include half of one and a quarter of each of the two other elements —ŚĀṆKARA

The commentator explains this by a very appropriate illustration He says cloth is an aggregate of threads remove them and the cloth ceases to be So Agni is an aggregate of its three qualities which taken away it is no longer existent

- 2 यदादित्यस्य रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपा यत्कृष्णं तदनस्यापागादादित्यादादित्यत्वं वाचारम्भण विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥

“The redness of the sun is due to heat, its whiteness to water, and its darkness to earth. Hence the sun ceases to be the sun. It is nothing but a word, it is an effect and is nominal. Its three forms are alone true.

- 3 यच्चन्द्रमसो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपा यत्कृष्णं तदनस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भण विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥

“The redness of the moon is due to heat, its whiteness to water, and its darkness to earth. Hence the moon ceases to be the moon. It is nothing but a word, it is an effect and is nominal. Its three forms are alone true

4. यद्विद्युतो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपा यत्कृष्णं तदनस्यापागाद्विद्युतो विद्युत्वं वाचारम्भण विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥

“The redness of lightning is due to heat, its whiteness to water, and its darkness to earth. Hence the lightning ceases to be lightning. It is nothing but a word, it is an effect and is nominal. Its three forms are alone true.

5. एतद् स्म वै तद्विद्वान्स आहुः पूर्वं महाशाला महाश्रोत्रिया न नोऽथ कश्चनाश्रुतमभतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदाचक्रुः ॥

‘ Verily, knowing thus the great house holders and knowers of the Vedas (śrotrīya) of yore said ‘ From this day none of us shall talk of anything of which he has not heard nor considered nor known for of a truth hence he has learnt (every thing) ’

6 यद्गु राहिरन्तिभूति तेजसस्तद्भूति तद्विद्यमान्यद्गु शुभ्रमिवा  
भूतिर्यथा रूपमिति तद्विद्यमान्यद्गु शुभ्रमिवा भूतिर्यथा रूपमिति  
तद्विद्यमान्यद्गु ॥

“ Whatever appeared to them red they know to be due to heat, whatever appeared to them white, they know to be the form of water, and whatever appeared dark they attributed to the earth

7 यद्विद्यमान्यद्गु शुभ्रमिवा भूतिर्यथा रूपमिति तद्विद्यमान्यद्गु शुभ्रमिवा  
भूतिर्यथा रूपमिति तद्विद्यमान्यद्गु शुभ्रमिवा भूतिर्यथा रूपमिति  
भूतिर्यथा रूपमिति ॥

‘ Verily whatever appeared to be inscrutable they took to be a union of these three elements (devatās) Now of a truth learn from me, my child, how every object (devatā) becomes threefold in living beings

## SECTION V

1 अनामशित त्रेधा विधीयते तस्य यः स्वमिश्रो धातुस्तत्पुत्रीय भवति  
यो मय्यमस्तन्मांसं योऽग्निस्तन्मन ॥

“ Aliment when consumed becomes threefold . the gross particles become excrement, the middling ones flesh, and the fine ones the mind

2. आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तहोहितो योऽणिष्ठः स प्राणः ॥

“ Water when drunk becomes threefold the gross particles become urine, the middling ones blood, and the fine ones respiration (prāṇa).

3. तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥

“ Heat, when consumed,<sup>1</sup> becomes threefold . the gross particles become bones, the middling ones marrow, and the fine ones speech.

4 अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

“ The mind, my child, is (the result of) aliment, the prāṇa is (that of) water, and speech (is that of) heat ”  
 “ Will it please my Lord to explain this again unto me ” “ Be it so, my child ”

<sup>1</sup> The commentator observes that by ‘heat-producing,’ articles such as oil and butter are meant

## SECTION VI

1 दध्नः साम्यं मन्मानस्य योऽणिमा स ऊर्ध्वं समुदीपति  
तत्सर्पिर्भवति ॥

'My child when curd is churned, its fine particles which rise upwards form butter

2 एवमेव खलु सोम्यान्नस्यान्मानस्य योऽणिमा स ऊर्ध्वं समुदीपति  
तन्मनो भवति ॥

Thus my child when food is consumed, the fine particles, which rise upwards form the mind

3 अपांसोम्यं पीयमानानां योऽणिमा स ऊर्ध्वं समुदीपति स  
प्राणो भवति ॥

'Again, my child, when the water is drunk the fine particles which ascend upwards form the prāṇa

4 तेजसः सोम्याश्मयमानस्य योऽणिमा स ऊर्ध्वं समुदीपति सा  
वाग्भवति ॥

My child, when heat is consumed the fine particles which rise upwards form speech

5 अन्नमयं हि सोम्य मनो आपामयः प्राणस्तेजोमयी वागिति भूय एव  
मा भगवान्विज्ञापयत्विति तदा सोम्येति होवाच ॥

(Hence) verily the mind is aliment the prāṇa water, and the speech heat Will it please my Lord to explain this again unto me? 'Be it so, my child



## SECTION VII

- 1 षोडशकलः सोम्य पुरुष पञ्चदशाहानि माशीः काममपः पिबापोमयः  
प्राणो न पिबतो विच्छेत्स्यत इति ॥

“Man, my child, is sixteen-fold.<sup>1</sup> Let him not eat for fifteen days, but let him drink according to his desire, for life is formed of water, and if it be sustained thereby it will not leave him”

2. स ह पञ्चदशाहानि नाशाय हैनमुपससाद कि ब्रवीमि भो इत्यृचः  
सोम्य यजूंषि सामानीति स होवाच न वै सा प्रतिमान्ति  
भो इति ॥

Verily he (Svetaketu) did not eat for fifteen days. Then did he repair to the tutor and enquire, “Sir, what shall I repeat now?” (The father said) “Do you, my child, repeat the Rk, Yajus and Sāma hymns.” He replied, “Sir, of a truth none of them occurs (now) to my memory”

3. तहोवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः  
परिगृष्टः स्यात्तेन ततोऽपि न बहु दहेदेव सोम्य ते षोडशाना  
कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ मे  
विज्ञास्यसीति ॥

Unto him said the tutor, “My child, when a large fire leaves a small remnant, insignificant as (the spark of) the fire-fly, it cannot consume much (fuel, if the

<sup>1</sup> The commentator does not explain what is meant by the epithet sixteen-fold. The text of the Pras'na, however, leaves no doubt as to what is here alluded to

same be at once heaped over it) so of your sixteen parts only one now remains and therefore you remember not the Vedas. Do you go and eat (first) what is meet. And then will you learn from me.

1 स हागाम हेननुपनसार् तं ह यत्किञ्च अप्रच्छ सत्रं ह प्रतिपेदे ॥

Verily he ate and then repaired to his tutor. Whatever he asked him he knew it all.

5 तं होवाच यत्र साम्यं मन्ताऽभ्याहृतस्यैकमङ्गारं खयोतमानं परि । त तृणैरुपसमाग्राय प्राज्यं येतेन ततोऽपि वटु दहेत् ॥

He said to him 'O my child, as a small remnant insignificant as (the spark of) the fire fly of a large fire invigorated with little bits of hay or straw becomes powerful and able to consume much,

6 एवमसौ सौम्य ते पोडगानां कण्डानामेका कण्टिशिशिष्टाभूत्साऽनेनोप समाहिता प्रा-नालीतयेतर्हि येनानुमनस्यन्नमयमहि साम्यं मन आपामयं प्रागस्तेनामयी वागिति तद्वास्य विजज्ञाविति निज्ञाविति ॥

Even so when the last single remnant of thy sixteen parts is invigorated with food you are enabled to understand the Vedas. Verily the mind my child is made of food the power of water and the speech of heat. Of a truth he understood—verily he understood this.

## SECTION VIII

1. उद्दालको हारुणिः श्वेतकेतु पुत्रमुवाच स्वभ्रान्त मे सोम्य विजानीहीति  
यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सपन्नो भवति  
स्वमपीतो भवति तस्मादेनं स्वपितीत्याचक्षते स्वह्यपीतो  
भवति ॥

Uddālaka, son of Aruna, unto his son S'vetaketu said, "Learn from me, my child, the nature of sleep. When man assumes the epithet 'sleeping' he identifies himself with the Universal Soul (*sat*, truth) he attains his self (*sva*), therefore he is said to be *svapiti* ('sleeping'), for then he attains his self <sup>1</sup>

- 2 स यथा शकुनि सूत्रेण प्रबद्धो दिशं दिश पतित्वान्यत्रायतनमलब्ध्वा  
बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं  
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि  
सोम्य मन इति ॥

"A bird tied to a string after flying towards the sides and finding no place of rest, at last has recourse to the spot to which it is tied Even so the mind, my child, after roaming towards all sides and failing to obtain a resting-place, at last takes the shelter of the Soul (*prāna*) Verily the mind has the Soul of its tie-rope

- 3 अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽग्निमिषति नामाप  
एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनाय. पुरुषनाय इत्येवं

<sup>1</sup> A play on the word *Sva* "self" and *svap* "to sleep" Analogues like unto this occur very frequently in the Upanisads Sleep and death are here taken as synonymous

तदप आचक्षतेऽरानायेति तत्रैतच्छुद्धमुत्पत्तित सोम्य विजानीहि  
नन्मूल भविष्यतीति ॥

Learn from me, my child the nature of hunger and thirst When man assumes the epithet hungry (*Asisīṣati*) verily water then carries down the food (through his gullet) Those who lead cattle are called *gonāya* those who lead horses are called *aśvānāya* those who lead men are *purusanāya* accordingly water (which leads down food) is called *asanāya* Thereof this (body) is a product Think not O child that it has proceeded without a cause

4 तस्य क मूलं स्यादन्यत्रानादेवमत्र खलु सोम्यानेन शुद्धेनापामूल-  
मन्विच्छाद्भि सोम्य शुद्धेन तेनोमूलमन्विच्छ तेजसा सोम्य  
शुद्धेन सन्मूलमन्विच्छ सन्मूला साम्येमा सया प्रजा मदा-  
यतना सत्प्रतिष्ठा ॥

(What is its cause enquired Svetaketu) Where can be its cause (answered his father) except in aliment? Thus my child you should know water to be the cause of the product aliment Thus again heat is the cause of the product water and of that product heat Truth is the cause Hence verily, my child, all the varied objects of the universe have the Truth for their origin

5 अत्र यत्रैतत्पुरुषं पिपासति नाम तेज एव तत्पात नयते तद्यथा  
गोनायोऽश्वनाय पुरुषनाय इत्येव तत्तेज आचष्ट उदन्येति  
तत्रैतदेव शुद्धमुत्पत्तित सोम्य विजानीहि नेदममूल भविष्यतीति ॥

“ When man assumes the epithet ‘thirsty,’ it is heat that carries down the drink through his gullet. Those who lead cattle are called *gonāya*, those who lead horses are called *asvanāya*, those who lead men are called *purusanāyā*, and accordingly heat is called *udanya* (carrier of water), thereof this (body) is the product Think not, my child, that it has proceeded, without a cause ”

6 तस्य क मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुद्धेन तेजोमूलमन्विच्छ  
तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः  
प्रजाः सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्रो  
देवताः पुरुष प्राप्य त्रिवृत्रिवृदेकैका भवति तदुक्तं पुरस्तादेव  
भवत्यस्य सोम्य पुरुषस्य प्रयतो वाचनसि संपद्यते मनः प्राणे  
प्राणस्तेजसि तेजः परस्या देवतायाम् ॥

“ What is its cause ? ” (enquired S’vetaketu) “ What can be its cause but water ? ” (replied his father) “ Thus, my child, you should know heat to be the cause of the product water, and of that heat know Truth to be the cause Hence Verily, my child, all these varied objects of the universe have the Truth for their origin, sustenance and end How each of these three objects becomes threefold in man has been already described When man departs (this life) his speech merges into the mind, the mind merges into life, the life into heat, and the heat into the Supreme Deity. This is its abstract form

7 स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि  
श्वेतकेतो इति भूय एव मा भगवान् विशापयत्विति तथा सोम्येति  
होवाच ॥

All this universe has the (Supreme) Deity for its life. That Deity is Truth. He is the Universal Soul. Thou art He, O Svetaketu.

'Will it please my Lord to explain this farther unto me?' "Be it so, my child," replied the tutor.

### SECTION IX

1 यथा नाम्न्य मधु मधुकृता निमिश्रन्ति नानान्यथाना वृक्षाणां रसान्स  
मयहामेव ॥१॥ एव गम्यन्ति ॥

As the bees, my child, intent upon making honey, collect the essence of various trees from different quarters and reduce them to one uniform fluid

2 त यथा तत्र न विरक्तं लभन्तेऽमुं ग्राहं ग्रन्थस्य रसाऽन्त्यमुं ग्राहं  
वृक्षस्य रसोऽस्मीत्येवमेव गच्छं माम्येमां सतां प्रजां सति  
सपयं न विदं सति सपयामह इति ॥

Which no longer retains the idea of its having belonged to different trees, so, my child, created beings, when dead, know not they have attained the Truth.<sup>1</sup>

3 त इह व्याघ्रो वा सिंहा वा वृक्षो वा वराहो वा कीटो वा पतङ्गः  
वा दंशो वा मशको वा यजद्भवन्ति तदाभवन्ति ॥

'They are born again in the form in which they lived before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat or a mosquito

<sup>1</sup> *Sati sampadya* merging in truth

4. स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि  
 श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति  
 होवाच ॥

“That particle which is the Soul of all this is Truth, it is the universal Soul O S'vetaketu, thou art That” “Will it please, my Lord, to explain it again unto me?” “Be it so, my child,” replied he

Men having slept in their homes repair to a distant village and there remember that they have come away from their houses, but created beings do not remember that they have come away from the Truth, Why so. this is the question which the father is to explain

## SECTION X

1. इमाः सोम्य नद्यः पुरस्तात्प्राच्यं स्यन्दन्ते पश्चात्प्रतीच्यस्ताः  
 समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र न  
 विदुरियमहमस्मीति ॥

“These rivers, my child, proceed from the East towards the West, thence from the ocean (they rise in the form of vapour and dropping again they flow towards the South and) merge into the ocean Here as they do not remember what they were, <sup>1</sup>

- 2 एवमेव खलु सोम्येमां सर्वां प्रजाः सत आगत्य न विदुः सत  
 आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा वराहो

<sup>1</sup> Lat, that I am this, I am this

वा कीने वा पतङ्गो वा दक्षो वा मशको वा यजद्भवन्ति तदा  
भवन्ति ॥

‘ Even so all these created beings having proceeded from the Truth know not that they have issued there from They therefore become of the form they had before, whether that be of a tiger & lion, a wolf, a bear a worm an insect a gnat or a mosquito

३ स य एषोऽग्निर्मत इत्यग्निं स य तत्सत्यं स आत्मा तत्त्वमसि  
चेतना इति भूय एव मा भवान् विजायत्विति तथा साम्येति  
होता ॥

That particle which is the Soul of all this is Truth, it is the Universal Soul O Svetaketu thou art That ‘ Will it please my Lord to explain it (once) again unto me (how beings, after attaining, during sleep and after death, the one Universal Soul do not lose their identity)?’ ‘ Be it so my child replied he

## SECTION XI

1 अस्य सोम्य महता वृक्षस्य यो मूलेऽभ्याह्न्याजीवन्स्त्रवेद्या मध्येऽ  
भ्याह्न्याजीवन्स्त्रवरोऽप्रेऽभ्याह्न्याजीवन्स्त्रवेत्स एष जीवेनात्म  
नानुप्रभूत पेपीयमानो मोदमानस्तिष्ठति ॥

‘ My child, were one to strike once on the root of yonder wide spreading tree it would discharge (a little of its) sap struck over on the middle the tree would (still) discharge its sap and so would it if it were struck



once on the top Pervaded by life it would continue to draw the humours (of the earth) and thrive.

2. अस्य यदेकांशाखा जीवो जहात्यथ सा शुष्यति द्वितीया जहात्यथ सा शुष्यति तृतीया जहात्यथ सा शुष्यति सर्व जहाति सर्वः शुष्यत्येवमेव खलु सोम्य विद्महीति होवाच ॥

“(But) thereof when life forsakes one of the branches, it dries up When a second is forsaken, it dries up When a third is forsaken, it too dries up, and when the entire tree is forsaken by life, the whole dries up. Verily, know my pupil,” continued he,

3. जीवापेत वाव किलेदं म्रियते न जीवो म्रियत इति स य एषोऽणि-  
मैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति  
भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥

“When this (body) is forsaken by life it dies, but the life dies not That particle which is the soul of this (body) is Truth, it is the Universal Soul O S'vetaketu, Thou art That.” “Will it please my Lord to explain it once again unto me” (how the creation proceedeth from the invisible Truth which has neither name nor form and is mere existence)?” “Be it so, my child,” said the father

## SECTION XII

1 न्यध्रोऽत्रफलमत आहरेतीद् भगव इति भिन्वीति भिन्न भगव  
इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गेका

भिन्वीति भिन्ना भगव इति किमत्र परम्यीति न किंचन  
भगव इति ॥

'Bring me a fruit of the Nyagrodha' tree  
'Here it is, my Lord' said the pupil 'Break it' 'It  
is broken my Lord' 'What do you perceive in it?  
Some very small seeds, my Lord' 'Will you dear,  
break one of them?' 'Here, I have broken it my Lord'  
'What do you perceive in it?' 'Nothing my Lord'

2 तत्स होवाच य वै सोम्यैतन्निमानं न निमात्यस एतस्य वै सोम्यैपोऽ  
णिम एव महात्म्यमोक्षस्तिष्ठति ॥

Unto him said the father 'Where, my child you  
perceive nothing there dwells invisibly a mighty  
Nyagrodha'

3 अद्वैतस्य सोम्येति स य एपोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यस्य स  
आत्मा तत्त्वमसि श्वेतम्भृता इति भूय एव मा भगवान् विशाप  
यत्विति तथा साम्येति होवाच ॥

Mind it my child that particle which is the soul  
of all that is Truth—it is the Universal Soul O  
Svetaketu thou art That "Will it please my Lord to  
explain it once again (how since the creation proceeds  
from the Truth it does not attain permanence—truth  
fulness?) 'Be it so my child,' said the father

<sup>1</sup> Here the *Ficus indica* is evidently meant although the word  
is also applied to the *Mimosa albida* and the *Solimaecaculta*

## SECTION XIII

1. लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार  
तत्तुहोवाच यदोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति तद्वावमृश्य  
न विवेद ॥

“Dissolve this salt in that water, and appear before me to-morrow morning” He did so, unto him said (the father), “My child, find out the salt that you put in that water last night” The salt, having been dissolved, could not be made out (Unto S’vetaketu said his father,) “Child,

2. यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादा-  
चामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्य-  
मिप्रारथ्येनदथ मोपसीदथा इति तद् तया चकार तच्छ्वत्संवर्तते  
तत्तुहोवाचात्र वाव किल सत्सोम्य न निमालयसेऽत्रैव किलेति ॥

“Do you taste a little from the top of that water” The child did so. (After a while the father enquired) “How tastes it?” “It is saltish” (said S’vetaketu) “Try a little from the middle” (He did so The father then enquired) “How is it?” “It is saltish” (replied the son) “Taste a little from the bottom,” (ordered he The son did so) (The father then enquired) “How is it?” “It is saltish.” “If so (throwing it away) wash your mouth and grieve not,” verily he did so (and said to his father,) “The salt that I put in the water exists for ever, (though I perceive it not by my eyes, it is felt by my tongue).” (Unto him) said

(his father) ' Verily such is the case with the Truth my child Though you perceive it not it nevertheless pervades this (body)

१ तव ज्योतिरिति । अदित्यं ततस्तस्य ममा तत्तव ज्योतिरिति ॥  
 २ तं भूय एव तं भावान् विधातुं निमित्तं तस्य मम इति एवात्र ॥

' That particle which is the soul of all this is Truth it is the Universal Soul O Svetaketu thou art That." ' Will it please my Lord to explain farther (how, like the salt which though invisible is still perceptible by the tongue can the Soul the cause of the world unperceivable by the organ of perception be grasped by the mind—the Soul by not attaining which, I am unblest and by attaining which I am blest and what means exist for its attainment?) Be it so my child replied (the father)

#### SECTION XIV

१ यथा साम्य पुरुषं गन्धारेभ्याग्निदाश्वानीतर त तताग्निजने विसृ-  
 जत्स यथा तत्र आद्वाद्वधवाद्वा प्रत्यङ्ग प्रध्यायीताग्निदाश्व-  
 णानीताग्निदाक्षो विसृष्ट ॥

' O my child, in the world when a man with blind folded eyes is carried away from Gandhāra<sup>1</sup> and left in a lonely place he makes the East and the North and the West resound by crying, ' I have been brought here blind folded I am here left blind folded '

<sup>1</sup> This word is used in the plural in the Sanskrit text

- 2 तस्य यथाभिनहन प्रमुच्य प्रब्रूयादेता दिशः गन्धारा एता दिशं व्रजेति  
 स ग्रामाद्ग्राम पृच्छन् पण्डितो मेधावी गन्धारानेवोपसपद्येतैवमे-  
 वेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्षयेऽय  
 सपत्न्य इति ॥

“Thereupon (some kind-hearted man) unties the fold on his eyes and says, ‘This is the way to Gandhāra’ proceed thou by this way.’ The sensible man proceeds from village to village, enquiring the way, and reaches at last the (province) of Gandhāra Even thus a man who has a duly qualified teacher learns (his way) and thus remains liberated (from all worldly ties) till he attains (the Truth Moksa)

3. स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि  
 श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति  
 होवाच ॥

“That particle which is the soul of all this is Truth it is the Universal Soul O Svetaketu, thou art That’

“Will it please my Lord to explain farther (by example, how one attains the Truth)?” “Be it so my child,” replied (the father)

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## SECTION XV

- 1 पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मा जानासि  
 मामिति तस्य यावन्न वाङ्मनसि सपद्यते मनः प्राणे प्राणस्तेजसि  
 तेजः परस्या देवताया तावज्जानाति ॥

‘My child when a man is laid up with a mortal illness his relations surround him to render him service and enquire Do you recognise me, do you recognise me? He recognises them until his speech merges into his mind his mind merges into his life, his life merges into heat and the heat into the Supreme Deity

2 अथ यत्तस्य शब्दमिति मयश्चेत् सः प्राण प्राणस्तेजसि तेज  
यस्या दस्तायामथ ऽ तावति ॥

When his speech is merged into his mind and his mind is merged into his life his life is merged into heat and heat into the Supreme Deity he recognises them not

३ स य एषाऽणिर्मतस्तस्मिन्निव तस्य स आत्मा तत्त्वमसि  
मयस्ते इति भूय एव मा भगवाद् विहापयत्विति तथा  
मोक्ष्येति दावाच ॥

‘That particle which is the soul of all this is Truth—it is the Universal Soul O Svetaketu thou art That Will it please my Lord to explain farther (by an example why the ignorant after death should return to this world while the liberated does not although the dead and the liberated seem equally to attain the truth)? ‘Be it so my child replied (the father)

## SECTION XVI

1. पुरुषं सोम्योत हस्तगृहीतमानयन्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै  
तपतेति स यदि तस्य कर्ता भवति तत एवो नृतमात्मानं कुरुते  
सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशु तप्तं प्रतिगृह्णाति  
स दह्यतेऽथ हन्यते ॥

“O my child, when a man (suspected of theft) is brought with his hands tied up and told, ‘Thou hast stolen’ (He denies The magistrate thereupon orders), ‘Let the hatchet be heated for him’<sup>1</sup> If he should happen to be the author of the theft, and seek to protect himself in untruth, he, the upholder of untruth, enveloping his soul in an untruth, grasps the heated blade and is burnt as well as punished

2. अथ यदि तस्याकर्ता भवति तत एव सत्यात्मानं कुरुते स  
सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशु तप्तं प्रतिगृह्णाति स  
न दह्यतेऽथ मुच्यते ॥

“While, if he happened not to be the author of the theft and be desirous of making himself truthful, he, the upholder of truth, enveloping his soul in truth, grasps the heated blade which burns him not, and liberates himself (from his fetters)

- 3 स यथा तत्र नादाद्येतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा  
तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति विजज्ञाविति ॥

<sup>1</sup> Adverting to the ordeal by fire

‘ Even as he (by the intervention of truth ) escapes from the heated blade so all this has truth for its soul , it is the Truth it is the Universal Soul O Svetaketu thou art That.

Thus verily was he instructed—thus was he instructed



## SEVENTH CHAPTER

### SECTION I

1. ॐ । अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तः होवाच  
यद्वेत्य तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥

Om ! Of a truth Nārada repaired to Sanatkumāra. He said, " Deign to give me instruction, O Lord " Unto him said the other, " Relate unto me what you know, I shall then teach you what is beyond "

2. स होवाचर्ग्वेद भगवोऽध्येमि यजुर्वेदः सामवेदमाथर्वण चतुर्य-  
मितिहासपुराण पञ्चम वेदानां वेद पित्र्यः राशिं दैवं निधि-  
वाकोवाक्यमेकायन देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या  
नक्षत्रविद्याः सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥

He replied " O Lord, I have read the Rg-Veda, the Yajur-Veda, the Sāma-Veda, fourth, the Atharva-Veda, fifth, the Itihāsa and Purāna,<sup>1</sup>

<sup>1</sup> The words Itihāsa and Purāna occur twice in this Upanisad, first in the 3rd chapter (section IV, verse I, ante p 94) in connection with the Atharvāṅgīrasa hymns, and as the fourth from the Rg-Veda, or next in order after the Sāma Veda, and here as the fifth or immediately after the Atharva Veda. But Śaṅkara does not explain them further than by calling them the fifth Veda पञ्चम वेद । In commenting upon the phrase *Vedūnām Veda* he adds " of the Vedas or of the five including the Bhāgavata, (वेदानां भागवतमानी) which would imply that the Bhāgavata, by virtue of its being an Itihāsa, was a Veda. The Bhāgavata Purāna has the same idea. In the 4th chapter of the first book of that work there is a passage which says, " Vyāsa, having rescued the four Vedas, Rk, Yajur, Sāma and Atharva, relates the Itihāsa and Purāna which form the fifth Veda," कथयन्नुपासाय खिया वैशम्पयन उद्धता । इतिहासपुराणञ्च पञ्चमो वेद उच्यते । This is however opposed to the interpretation given by Śaṅkara in

grammar<sup>1</sup> rituals the science of number physics<sup>2</sup>

the Bṛhadaranyaka Upanisad (Chap. IV Verse ) There he states that Itihāsa alludes to such passage in the Vedas as advert to anecdotes such as the anecdote of Urvāṣī Puruṣarvas etc. and such expressions as the gods and the demons fought of yore and the Purāṇa relates to ancient historical references such as the world did not exist before etc. Madhvacarya has this apparent contradiction by observing that the words Itihāsa and Purāṇa are common terms and apply to all works which contain historical narratives. He says that like the six Anga the Purāṇas etc. are adapted to give a knowledge of the Vedas and are therefore worthy objects of study. Thus in Yājñavalkya the Purāṇa Nyāya-Mīmāṃsā Dharmaśāstra and the Vedāṅgas in all fourteen are Vedas the receptacles of learning and virtue. Again the Veda is made manifest through the agency of the Itihāsa and Purāṇa. Further The concise Veda dreads the two (Itihāsa and Purāṇa lest they should misrepresent it) It has been elsewhere said by him

The anecdotes of Hariscandra Naciketa and others related in the Aitareya Taittiriya Kāthaka and other Sakhas which are calculated to develop the knowledge of virtue and Brahman have been made clear in the Itihāsas. The accounts given in the Upanisads of creation preservation and destruction have been developed in the Purāṇas like the Brahma Vaiṣṇava etc. and therefore they are eulogistically called Vedas

This view of the meaning of the words Itihāsa and Purāṇa is supported by the Buddhists who style all their narrative works Purāṇas and reckon the Biography of Śākyas as the Purāṇa *par excellence*

य एतद् पुनः ॥ दीनामपि वेदायतनाभ्योऽपि दृष्ट्वा विद्यास्यानन्वयाय न सन्त्यते ।

पुराणस्यायमीमांसा धम्मशास्त्रादमिश्रिता ।

वेदा स्यान्तानि विद्यानां धम्मस्य च चतुर्दशति ॥

इतिहामपुरा ॥ म्या वेद समुत्पृहयदिति ।

विभेद्यप्युताद्वेदो मोभय प्रदरेदिति । अयत्रापि स्मर्यते । ऐतरेयतैत्तिरीय  
का आदिशास्त्रसूक्तानि हरिश्चन्द्रनायिकेनानुशासितानि धम्मनङ्गावबोधयुक्तानि तेषु तेद्विति  
हामग्रन्थेषु स्पष्टीकृतानि । उपनिषदुक्ता सृष्टिस्तिमितलगादयो ब्राह्मणे । आदिपुराणेषु स्पष्टीकृता ।

<sup>1</sup> In the original this word is expressed by the phrase *Vedāntam Veda* because says ŚĀNKAARA the Vedas are understood by its aid

<sup>2</sup> *Ras*: Arithmetic and Algebra

<sup>3</sup> *Daiva* the science which treats of accidental physical occurrences

chronology,<sup>1</sup> logic, polity,<sup>2</sup> technology,<sup>3</sup> the sciences cognate to the Vedas,<sup>4</sup> the science of spirits,<sup>5</sup> archery,<sup>6</sup> astronomy, the science of antidotes,<sup>7</sup> and the fine arts<sup>8</sup> All these have I read, O Lord.

3. सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतस्त्वेव मे भगवद्द्रष्टो-  
भ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि त मा  
भगवाञ्छोकस्य पार तारयत्विति तत्तद्वाच यद्वै किच-  
तदध्यगीष्टा नमैवैतत् ॥

“ Thus do I know, Sir, the Mantras or words only, and not the spirit (thereof) I have heard that the worldly-afflicted can find relief through men like unto your lordship Even I am, O Lord, in grief Pray relieve me from my affliction ” Unto him said Sanatkumāra, “ All that you have learnt is nominal

4 नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः  
पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाकोवाक्यमेकाग्रतः

<sup>1</sup> *Nidhi*, the science which regulates the division of time into mahākāla, kāla, etc

<sup>2</sup> *Vākovākyaṃ, Ekāyanam* It is worthy of note that at the time when this Upanisad was composed the words now most in use to indicate logic and polity—*tarka s'āstra* and *nītis'āstra*, were unknown or not current.

<sup>3</sup> *Deva Vidyā*—Nirukta, “ glossarial explanation of obscure terms especially those occurring in the Vedas ” —WILSON

<sup>4</sup> *Brahma Vidyā* Articulation, ceremonies and prosody.

<sup>5</sup> *Bhuta Vidyā*

<sup>6</sup> *Ksatra Vidyā*

<sup>7</sup> *Sarpa Vidyā*

<sup>8</sup> *Devajana Vidyā*, the sciences of making essences, of dancing, singing music, architecture, painting, etc (*silpa*) —S'ANKARA

देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या मयदव  
जनविद्या ताम्रैतन्नामापाम्बेति ॥

The names only of the R̥g Veda the Yajur Veda  
the Sāma Veda fourth the Atharva Veda fifth the  
Itihāsa and Purāṇa, grammar rituals the science of  
numbers, physics chronology, logic polity technology  
the sciences cognate to the Vedas the science of spirits  
archery, astronomy, the science of antidotes and the  
fine arts—these are names only that you have adored

ॐ स या नाम ब्रह्मैतन्नामापाम्बेति भगवा नामो भूय इति  
नामो वाय भूयाऽस्मीति तन्मे भगवान्ब्रवीत्विति ॥

"(Hear from me what is the reward of him) who  
adores the name (itself) as Brahman. He who believes  
the name itself to be Brahman the moment he acquires  
that name becomes able to perform whatever he desires.

Is there anything, O Lord, greater than a name?  
"There is something greater than a name. 'Will it  
please my Lord to explain that unto me?

## SECTION II

1 वाग्वाय नामो भूयसी वाग्वा ऋग्वेद विनामयति यजुर्वेद  
सामवेदमाश्रयण चतुर्धमितिहासपुराण पञ्चम वेदानां वेद  
पित्र्यः राशि देव निधि वाकोवाक्मयेकायन देवविद्या  
ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सपदेवजनविद्या

दिवं च पृथिवी च वायु चाकाश चापश्च तेजश्च देवाँश्च  
 मनुष्याँश्च पशूँश्च वयाँसि च तृणवनस्पतीञ्छ्वापदान्या-  
 कीटपतङ्गपिपीलिकं धर्म चाधर्म च सत्यं चानृत च साधु  
 च साधु च हृदयज्ञ चाहृदयज्ञ च यद्वै वाङ्नाभविष्यन्न धर्मो  
 नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न  
 हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥

“ Verily Speech is greater than a name Speech points out the Rg-Veda, so does it indicate the Yajur-Veda, the Sāma Veda, fourth the Atharva Veda, fifth the Itihāsa and Purāna, grammar, ritual, the sciences of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, the fine arts, the heaven, the earth, the air, the sky, light, gods, men, beasts, birds, grasses, trees, carnivorous animals, worms, insects, ants, virtue, vice, truth, untruth, propriety, impropriety gratefulness, and ungratefulness, Speech indicates all these Do you therefore adore Speech ?

2. स यो वाच ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो  
 भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो भूय इति वाचो वाव  
 भूयोऽस्तीति तन्गे भगवान्ब्रवीत्विति ॥

“ (Hear from me what is the reward of him) who adores Speech as Brahman He who adores Speech as Brahman, the moment he attains the regions <sup>1</sup> of Speech,

<sup>1</sup> It is intended to imply that every object of adoration leads to a special region after death

he becomes able to perform whatever he desires ' Is there anything, O Lord greater than Speech? There is something even greater than Speech Will it please my Lord to explain that unto me?

## SECTION III

1 मनो वाच वाचा भूयो यथा वै द्वे वामले द्वे वा काले द्वौ वाभौ मुष्टि  
 अनुभवत्येव वाच च नाम च मनाऽनुभवति स यथा मनसा मन  
 त्यति मन्तानवीषीषत्यग्रावीत कमाणि कुर्वतेत्यत्र पुरतः पुत्राश्च  
 पशूश्चैच्छेयेत्ययच्छत इमं च लोकममुं चेच्छेयेत्ययच्छत मनो  
 एवात्मा मनो हि लोको मनो हि ग्रह मन उपास्त्विति ॥

" Verily Mind is greater than Speech When two myrobalans<sup>1</sup> or two plums or two *haritala* fruits are held in the closed fist they are therein inclosed so are Name and Speech included in the mind When one wishes in his mind to study the mantras he does it when he wishes to perform works he does them when he wishes for children or cattle he has them when he wishes for this region or that he has it the Mind is life the Mind is regions the Mind is Brahman Do ye adore the mind

2 स यो मनो ब्रह्मेत्युपास्ते तावन्मनसा गत यत्रास्य यत्राकामचारो  
 भवति यो मना ब्रह्मेत्युपास्तेऽस्ति भगवो मनसा भूय इति  
 मनमो वाच भूयाऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

<sup>1</sup> *Phyllanthus emblica*  
*Terminalia Chebula*

“(Hear from me what is the reward of him) who adores the Mind as Brahman He who adores the Mind as Brahman, the moment he attains the regions of the Mind becomes able to perform whatever he desires.”  
 “Is there anything, O Lord, greater than the Mind?”  
 “There is something even greater than the Mind”  
 “Will it please My Lord to explain that unto me?”

### SECTION IV

1 सकल्पो वाव मनसो भूयान्यदा वै सकल्पयतेऽथ मनस्यत्यथ  
 वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एक भवन्ति  
 मन्त्रेषु कर्माणि ॥

“Verily Will<sup>1</sup> is even greater than the Mind When one wills he desires, next he articulates speech in a name, in that name mantras identify themselves, and in the mantras abide all ritual works

2. तानि ह वा एतानि सकल्पैकायनानि सकल्पात्मकानि संकल्पे  
 प्रतिष्ठितानि समक्लृप्तता द्यावापृथिवी समकल्पेता वायुश्चाकाश

<sup>1</sup> “Sankalpa,” says Śāṅkara, “is the power which, after determining what is fit and what is not fit to be done, impels the mind to do that which should be done’ It is the same as *determining reason* of Leibnitz and the *activity* of the French philosophers We have used will as its equivalent with reference to Dr Read’s definition of the word as given in his Essays on the Active Powers (Essay II, Chap 1) He says “Every man is conscious of a power to determine in things which he conceives to depend upon his determination, to this power we give the name of will By the intellect we know or understand by the sensitivity we feel as desire, and by the will determine to do or not to do, to do this or do that”

च समकल्पन्तामापद्य तन्नथ तेषां सकलं स कल्पते  
 वयस्य सकलं व्या अन्नं सकल्पतेऽन्नस्य सकलं प्राणा  
 सन्पन्त प्राणाणां सकलं मन्त्रा सकल्पन्त मन्त्राणां  
 सकलं वगणो सकल्पन्त वगणां सकलं लोक सन्पते  
 लोकस्य सकलं सर्वं सकल्पते स एव सकल्प  
 सन्पन्मुपास्त्वेति ॥

'Of a truth those (works) have an only support in Will they have the Will for their soul they abide in the Will The heaven and the earth are united (as by will) <sup>1</sup> the air and the sky are united (as by will) water and heat are united (as by will) By their union the year is formed By the formation (sankalptyai) of the year, aliment is produced (sankalpato) By the production (sankalptyai) of aliment animated creatures are produced (sankalpanto) By the production (sankalptyai) of mantras ritual works are produced (sankalpanto) By the production (sankalptyai) of ritual works (their) fruition is produced (sankalpato) By the production (sankalptyai) of fruition the earth is produced (sankalpato) Even thus is Will (sankalpa) Do thou adore Will

३ स य सक प ब्रह्मेत्युपास्ते कल्लतान्यै स लोकान् धुनान् ध्रुव  
 प्रतिष्ठितान् प्रतिष्ठितोऽन्यथमानानन्यथमानाऽभिसिध्यति यावत्  
 सकल्पस्य गत तत्रास्य यत्राकामचारो भवति य सकल्प  
 ब्रह्मेत्युपास्तेऽस्ति भगव सकल्पाद्भूय इति सकल्पाद्वाव  
 भूयाऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

<sup>1</sup> There is a play upon the word *Sankalpa* from the verb *Sankalp* to unite which cannot be preserved in the translation



“He who adores the Will as Brahman abides permanently and without pain, in the permanent, renowned and painless regions of Will. He who adores Will as Brahman, the moment he obtains the regions of Will, becomes able to perform whatever he desires”  
 “Is there, O Lord, anything greater than Will?”  
 There is something even greater than Will “Will it please my Lord to explain that unto me?”

## SECTION V

1 चित्तं वाचं सकल्पाद्भूयो यदा वै चेतयतेऽयं संकल्पयतेऽयं  
 मनस्यस्य वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं  
 भवन्ति मन्त्रेषु कर्माणि ॥

Verily Sensitivity is<sup>1</sup> even greater than Will  
 When one feels, he wills, next he desires, he then

<sup>1</sup> The word in the original is *citta*, from *cit* to think or reflect Śāṅkara defines it as “the nature of thinkingness, that which has the knowledge of the present time, and which has the power of knowing the use of the past and the future” चित्तं चेत्थितृत्वं प्राप्तकालानु-  
 रूपबोधत्वमतीतानागतविषययोर्जननिरूपणमाख्यं च Anandagiri adds that it  
 is that faculty which gives the knowledge relating to objects at its proper times, such as this object is thus obtained, and of concluding from a knowledge of the gratification derived by eating at some past time the effect of eating in future इदं च स्वेन प्राप्नोति प्राप्नोति प्राप्नोति प्राप्नोति  
 वस्तुनुरोपी चेत्ताख्यो वृत्तिर्योऽप्येव चित्तमित्यर्थः । अतीतं भोजनं तृप्तिमादनं ह्य  
 भोजनमात् । आगामिनोऽपि तस्य तदेव प्रयोजनमिति निरूपणमाख्यं चित्तमिति  
 We use sensitivity as its equivalent, that word being “now used as a general term to denote the capacity of feeling as distinguished from intellect and will. It includes sensations both external and

articulates speech which merges into a name, in that name the mantras identify themselves and in the mantras abide all ritual works

2 तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तात्त्येवेनमाहुयद्य वेद यद्वा अथ विद्वान्नेत्यमचित्त स्यादित्यत्र यद्यल्पविच्चित्तवान्भप्रति तस्मा एवोक्त शुश्रूषन्ते चित्त-क्षेत्रूपामेकायन चित्तमात्मा चित्त प्रतिष्ठा चित्तमुपास्वेति ॥

Of a truth those works have an only support in Sensitivity they have Sensitivity for their soul they abide in Sensitivity Therefore were one well versed in many Sāstras to be without Sensitivity people would say with reference to him, Whatever he knows is nothing, for he knows not (what is) Sensitivity while all wish to hear him who with a little knowledge (of the Sāstras) possesses Sensitivity Verily Sensitivity is the one source of all these, Sensitivity is the soul Sensitivity is the stand point (*pratisṭhā*) Do thou adore Sensitivity

3 स यश्चित्त ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान् ध्रुव प्रतिष्ठितान् प्रतिष्ठिताऽयमानानयमानोऽभिसिद्ध्यति यावच्चित्तस्य गत तत्रास्य यथाकामचारो भवति यश्चित्त ब्रह्मेत्युपास्तेऽस्ति

internal whether derived from contemplating outward and material objects or relations and ideas desires affections passions It also includes the sentiments of the sublime and beautiful the moral sentiment and the religious sentiment and in short every modification of feeling of which we are susceptible —FLEMING'S Vocabulary voce Sensitivity

भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवी-  
त्विति ॥

“He who adores Sensitivity as Brahman, abides permanently with renown and painlessness in permanent, painless and renowned regions He who adores Sensitivity as Brahman, the moment he obtains the regions of Sensitivity, becomes able to perform whatever he desires” “Is there, O Lord, anything greater than Sensitivity?” “There is something even greater than Sensitivity.” Will it please my Lord to explain that unto me?”

## SECTION VI

1. ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्ता प्राप्नुवन्ति ध्यानापादाऽशा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादाऽशा इवैव ते भवन्ति ध्यानमुपास्वेति ॥

“Verily Reflection is even greater than Sensitivity The earth abides as if in Reflection,<sup>1</sup> the sky abides as if in Reflection; the heaven abides as if in Reflection;

<sup>1</sup> The word in the original is ध्यान, *dhyāna* from *dhyai* “to meditate” and consequently to be in a state of repose The phrase *dhyāyati* (remains) *iva* (like) *pṛthivī* (the earth) therefore means, the earth remains as if in repose, but the original has a play on the word *dhyāya*, which it is desirable should be indicated in the translation

the water abides as if in Reflection the mountains abide as if in Reflection, even gods and men abide as if in Reflection. Therefore those who attain greatness among men become as it were partakers of Reflection. So do those who are unmindful quarrelsome cruel and slanderous become as it were partakers of Reflection. Do thou adore Reflection.

2 न यो ध्यानं ब्रह्मैवमुपास्ते यावन्नपान्त्य गतं तत्रास्य यश्चास्य वाग  
भरति या ध्यातुं ब्रह्मैवमुपास्ते भगवा ध्याता इति  
ध्यानाद्वाय भूयाज्जीति तन्मे भगवान्ब्रवीति ॥

'Listen what is the reward of him who adores Reflection as Brahman. He who adores Reflection as Brahman the moment he attains the Regions of Reflection, becomes able to perform whatever he desires?'

'Is there, O Lord anything greater than this Reflection? 'There is something, even greater than this Reflection. Will it please my Lord to explain that unto me?

## SECTION VII

1 विज्ञानं वायु ध्यानाद्वयो विज्ञानेन वा ऋषेद विजानाति यजुर्वेद  
सामवेदमायवणं चतुर्ग्रामितिहासपुराणं पञ्चम वेदानां वद  
पित्र्यं गार्गी देव निधि वाकोवाक्-मेकायन देवविद्या ब्रह्मविद्या  
भूतविद्या क्षत्रविद्या नभस्त्रविद्या सप्तद्वयजनविद्या दिव च पृथिवी  
च वायु चाकाश चापश्च तेजश्च देवाश्च मनुष्याश्च पशूश्च

वयांसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलक घर्म  
चाधर्म च सत्य चानृत च साधु चासाधु च हृद्यज्ञं चाहृद्यज्ञं  
चान्न च रस चेम च लोकभुम् च विज्ञानेनैव विजानाति विज्ञा-  
नमुपास्वेति ॥

“ Verily Knowledge<sup>1</sup> is even greater than Reflec-  
tion From Knowledge men know the Rg-Veda, the  
Yajur-Veda, the Sāma Veda, fourth the Ātharva, fifth  
the Itihāsa and Purāna, grammar, rituals, the science of  
numbers, physics, chronology, logic, polity, technology,  
the sciences cognate to the Vedas, the science of spirits,  
archery, astronomy, the science of antidotes, the fine  
arts<sup>2</sup> the heaven, the earth, the air, the sky, the water,  
light, the gods, men, birds, grasses and trees, wild beasts,  
as also worms, insects, and ants, virtue, vice, truth,  
untruth, the honest and the dishonest, him who knoweth  
the heart as well as him who knoweth it not, aliment,  
humours, and this region and that. all these are  
known through Knowledge. Do thou adore Knowledge.

2. स यो विज्ञान ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभि-  
सिद्ध्यति यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो  
विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव  
भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

“ He who adores Knowledge as Brahman, abides  
in wisdom in the region of Knowledge<sup>3</sup> He who

<sup>1</sup> Vijñāna or the cognition of the meaning of the Śāstras —  
Ś'ANKARA

<sup>2</sup> Vide note to page 220

<sup>3</sup> Regions of jñāna and vijñāna

adores Knowledge as Brahman, the moment he attains the regions of knowledge becomes able to achieve whatever he desires. Is there O Lord anything greater than knowledge? There is something yet greater than knowledge. Will it please my Lord to explain that unto me?

## SECTION VIII

1 अथ वा विद्यायाऽप्यसिद्धिः ॥ विद्यायाऽप्यसिद्धिः  
 न यथा वरी भाव्यथा धाता भवत्युत्तिष्ठन्वगिरिता भवति  
 पण्डितपुत्रता भवत्युप हीन्द्या भवति आता भवति मन्ता  
 भवति धाता भवति वता भवति विताता भवति वरुनं वं  
 वृषिना विवृति वरुनान्तमिध वलेन वीरुडन परता वरुन  
 दवातुता वला वशाध वयास्मि न वृणवात्यव आप-  
 तान्यादाटपाद्गपिगीरु वरुन वरुस्तिष्ठति वरुमुपाम्स्वति ॥

Verily Power is even greater than knowledge. Even a single powerful man can make a hundred men of Knowledge tremble. When one becomes powerful he rises, rising, he becomes subservient (to his tutors).<sup>1</sup> subserving, he becomes their favourite companion. From being a favourite companion he becomes well taught.

<sup>1</sup> In the Sanskrit original the phrase 'by power' is repeated after every object named.

उपगत companion intimate and favourite समीपगत वरुः प्रियोभक्ति ३१५३ Sankara

well informed, docile, intelligent, able to act, and full of knowledge Of a truth the earth is supported by power, the ethereal space, the heaven, mountains, men and gods, beasts and birds, grasses and trees, wild animals, as also worms, insects, ants and even the world, are supported <sup>1</sup> by power Do thou adore Power.

2 स यो बलं ब्रह्मेत्युपास्ते यावद्वलस्य गतं तत्रास्य यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

“*Listen what is the reward of him who adores Power as Brahman. He who adores Power as Brahman, the moment he attains the regions of Power, becomes able to perform whatever he desires.*” “Is there anything, O Lord, superior to Power?” “There is something yet greater than Power.” “Will it please my Lord to explain that unto me?”

## SECTION IX

1 अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नाश्नीयाद्यद्युह जीवेदथवा-  
द्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता भवत्यथान्नस्यायै द्रष्टा भवति  
श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति  
विज्ञाता भवत्यन्नमुपास्स्वेति ॥

“Verily Aliment is even greater than Power, for were one to fast for ten nights he would be unable to

<sup>1</sup> द्रष्टा *drasṭā* आचार्यस्यान्यस्य चोपदेष्टुर्गुरोर्द्रष्टा भवति ।

see unable to hear, unable to think unable to consider  
 unable to act and unable to acquire knowledge While  
 by consuming Aliment he is enabled to see to hear, to  
 think, to consider to act and to acquire knowledge Do  
 thou adore Aliment

2 स योऽन्नं ब्रह्मेत्युपास्तन्नरता वै स लोकान्मानस्ताडभिसिद्धयति  
 यावन्नस्य गतं तत्रान्य यत्राकामागमे भवति याऽन्नं ब्रह्मेत्यु-  
 पास्तंस्ति भगवाऽन्नाद्भ्य इत्यन्नाद्वा भूयाऽस्तीति तन्म  
 भगवान्प्रवाप्ति ॥

"He who adores Aliment as Brahman acquires  
 regions replete with food and drink He who adores  
 Aliment as Brahman the moment he attains the regions  
 of Aliment becomes able to achieve whatever he  
 desires Is there anything O Lord greater than  
 Aliment? Yes there is something yet greater than  
 Aliment Will it please my Lord to explain that  
 unto me?

## SECTION X

1 आपा वायान्नाद्भ्यस्यस्तस्माद्यदा सुवृष्टिर्न भवति ज्याधीयन्ते प्राणा अन्नं  
 कनीयो भविष्यतीत्यत्र यदा सुवृष्टिर्भवत्यनन्दिन प्राणा भवन्त्यन्नं  
 बहु भविष्यतीत्याप एवेमा मृता येय पृथिवी यदन्तरिक्षं यद्  
 द्यौर्नरता यदेयमनुया यत्पशवश्च वयस्सि च तृणवनस्पतय  
 श्वापदान्याक्रीटपतङ्गपिपीलकमाप एवेमा मृता अप उपास्वेति ॥



“ Verily Water is even greater than Aliment , for were seasonable rain not to fall, all animals would become wretched from a dread of Aliment being scantily produced , while the fall of seasonable rain cheers up all living beings of offering the prospect of food in plenty Water is the first form of all these , even of this earth, of the sky, of the heaven, of mountains, men and beasts, of birds, grasses and trees, of wild animals, worms, insects, and ants, Water is first form (archetype) Do thou adore water

2. स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामान् स्तृप्तिमान् भवति यावदपा गत तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वा भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

“ He who adores Water as Brahman attains all that can be desired and is contented. He who adores water as Brahman, the moment he attains the region of water, becomes able to achieve whatever he desires ”  
 “ Is there anything, O Lord, greater than water ? ”  
 “ Yes, there is something yet greater than water.”  
 “ Will it please my Lord to explain that unto me ? ”

## SECTION XI

1 तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्व

अपित्वाऽथाप सृजत तदतन्मागमिष सिधामिष सिनु  
 द्विमाहायथ नि नन्मार्हृमिगत स्नायमि रतिमि वा इति  
 तत्र पृ तन्मृ अविताऽथाप सृजत तत्र उपाम्स्वति ॥

Verily Heat is even greater than Water. Of a truth through the medium of the air it heats the sky then do men say. It is warm it is hot it will run. Thus is Water created after the manifestation of Heat. When thunder claps roar with the high flying and tortuous lightning mankind proclaim. It flashes it thunders it will run. Thus is water created after the manifestation of Heat. Do thou adore Heat.

2 च यन्तेजा ब्रह्मेयुषान्त तज्मयी न तज्मस्यता गकान्मास्वताऽ  
 पहतान्मागमिमिदपति यात्रतेजा मा तत्राम्य यथाकाम  
 चाग भवति यन्तेजा ब्रह्मेयुषान्तऽस्ति भगवान्मजमा भूय  
 इति तज्मता वायूषाऽस्मीति तन्म भगवान्मज्मयीति ॥

'He who adores Heat as Brahman abides with splendour in regions devoid of darkness and replete with heat and light. He who adores Heat as Brahman the moment he attains the regions of Heat becomes able to achieve whatever he desires. Is there anything O Lord, greater than Heat? Yes there is something yet greater than Heat? Will it please my Lord to explain that unto me?

## SECTION XII

1. आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमखुमौ विद्युन्क्ष-  
त्राण्यग्निराकाशेनाह्यत्याकाशेन शृणोत्याकाशेन प्रतिशृणोत्या-  
काशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत  
आकाशमुपास्वेति ॥

“Verily space<sup>1</sup> is even greater than Heat Of a truth, both the sun and the moon (exist) in space, and so do the lightning, the stars and heat. *Men* speak through Space, hear through Space, and rehear through Space, they delight in Space and delight not in Space, they are born in space and merge into space Do you adore Space.

- 2 स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वे स लोकान्प्रकाशवतोऽ-  
संवाधानुरगायवतोऽभिसिद्ध्यति यावदाकाशस्य गतं तत्रास्य  
यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आका-  
शाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

“He who adores the Space as Brahman abides in radiant and ethereal regions of mighty extent where exists no pain or disease He who adores the Space as Brahman, the moment he attains the regions of Space, becomes able to achieve whatever he desires” “Is there anything, O Lord, greater than Space?” “Yes, there is something yet greater than Space” “Will it please my Lord to explain that unto me?”

<sup>1</sup> Ākāśa — “Space” or “æther”

## SECTION VIII

1 स्तोत्रे तावदावाह्यं नान्यत्रापि यत्र व्यसिष्यन्मन्त्रा नैव त  
 यत्र शृणुयुः सान्नाम विजानीय यत्र ताव त स्मृत्युग्र  
 शृणुयुः सान्नाम विजानीय नमः ई पुत्रान्निजानि  
 च त्र पत्न्यन्तुति ॥

‘ Verily Memory is even greater than Space. Were there to be many (people present) and not remembered they would not be heard or thought of or known. But when they are remembered they are heard thought of and known. Through memory a father recognises his children and a master his cattle. Do we adore Memory.

2 य य एव ब्रह्मेत्युपास्त यावत्सम्य गत तत्राम्य यथाकामचामो  
 भवति य एव ब्रह्मेत्युपास्तदन्नि भवत स्माद्भूय इति  
 एव तत्र भूमास्तानि तन्म भवतान्प्रतीति ॥

*Listen what is the reward of him who adores Memory as Brahman. He who adores Memory as Brahman the moment he attains the regions of Memory, becomes able to achieve whatever he desires.* ‘Is there anything, O Lord greater than Memory?’ Yes there is something yet greater than Memory. Will it please my Lord to explain that unto me?

## SECTION XIV

1 आशा वाव स्मराद्भयस्याशेद्वो वं स्मरो मन्वानधीते कर्माणि कुरुते  
पुत्राश्च पशूश्चेच्छत इमं च लोकममुं चेच्छत आशा-  
मुपास्वेति ॥

“ Verily Hope is even greater than Memory. Of a truth through the nourishment of Hope, Memory recites mantras, performs ceremonial works, desires children and cattle, and longs for this region and that.<sup>1</sup> Do you adore Hope.

2. स य आशा ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः समृद्ध्यन्त्यमोघा  
हास्याशिपो भवन्ति यावदाशया गतं तत्रास्य यथाकामचारो  
भवति य आशा ब्रह्मेत्युपास्तेऽस्ति भगव आशया भूय  
इत्याशया वाव भूयोऽस्तीति तं गे भगवान्ब्रवीद्विति ॥

“ He who adores Hope as Brahman has all his desires fulfilled through Hope His blessings become infallible who adores Hope as Brahman. The moment he attains the regions of Hope he becomes able to perform whatever he desires ” “ Is there anything, O Lord, greater than Hope ? ” “ Yes, there is something even greater than Hope ” Will it please my Lord to explain that unto me ? ”

<sup>1</sup> i e, for Supremacy on Earth and in Heaven

## SECTION XV

1 प्राणो वा आत्मा भूयान्यथा वा अग्नौ नागौ समर्पिता एवन्ति ।  
 प्राणो मासमर्पितः प्राणः प्राणने वासि प्राणः प्राणो ज्योतिः  
 प्राणाय ज्योतिः प्राणो रश्मिः प्राणो वायुः प्राणो भूतः प्राणः  
 सत्त्वा प्राण आत्मा प्राणो ब्रह्मणः ॥

'Verily Prana' is even greater than Hope. Of a truth as the spokes of a wheel are all attached to the nave so are all things attached to Prana. The vital air moves through Prana. Prana gives vitality it gives animation to animals. Prana is father Prana is mother, Prana is brother Prana is sister Prana is tutor. Prana Brahmana.

2 स यः पितरं वा मातरं वा भ्रातरं वा स्वजम् आचार्यं वा प्राणम्  
 वा भिक्षुं दृक्षति प्रयातु विस्त्वाऽन्वित्यैनामातु पितृहा  
 येत्यपि मातृहा<sup>1</sup> । त्वमपि भ्रातृहा वै त्वमपि स्वजृहा वै  
 त्वमभ्याचार्यहा वै त्वमपि आचार्यहा वै त्वमसीति ॥

Were one (therefore) to kill anything offensive to his father and mother or brother or sister or tutor, or

<sup>1</sup> The word prana has been variously translated in the preceding pages as life, soul or the vital air according to the context of the passages in which it has occurred with the words preceding and following it. Here reference is no doubt made to vitality or life but as the value of the discussion depends in a great measure upon the meaning we attach to this word we prefer to insert it bodily rather than run the risk of misinterpreting our author by using an English equivalent of doubtful import. According to the sense we attach to this word the Upanisad becomes a supporter of the different doctrines of animism organicism dynamism and the like.

<sup>1</sup> Lit. Prana moves by Prana.

a Brāhmaṇa, people would turn round and say unto him, 'Shame unto thee, thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sorroricide, thou art a magisterocide, thou art a Brāhmaṇacide'

३ अथ यद्यप्येनानुत्क्रान्तप्राणान् शूलेन समास व्यतिप्रदहेन्नैवैनं  
 ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न  
 स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ॥

"But when one thrusts a poker into the side of those (people) when they are dead (and placed on the funeral pyre<sup>1</sup>) people do not call him 'Thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sorroricide, thou art a magisterocide, thou art a Brāhmaṇacide'

4 प्राणो ह्येवंतानि सर्वाणि भवति स वा एष एवं पश्यन्नेव मन्वान  
 एव विजानन्नतिवादी भवति त चेद्ब्रूयुरतिवाचसीत्यतिवाचसीति  
 ब्रूयान्नाप्रह्नुवीत ॥

"Verily Prāṇa for certain is all these. He (who knows the Prāṇa) observing, thinking and knowing them (the relations) thus (*i e*, to be what they are) becomes an *Ativādī*<sup>2</sup> Were one to ask him, 'Art thou an *ativādī*?' he replies, 'I am an *ativādī*,' and does not suppress the fact"

<sup>1</sup> Adverting to the practice of facilitating the cremation of dead bodies by stirring the fire and altering the position of the limbs with a poker. The argument of the text is, that life is the object of relationship and not the material body

<sup>2</sup> *i e*, one who, having exceeded the several objects enumerated from "name" (section I) to "hope," say "life is the cause of all things", "life is everything"

## SECTION XVI

एतं ज्ञानं वदति हि मे स पुराणिपतिः श्रेष्ठः मया  
 अनुसृतं । त्वं मे एतं विप्रशिक्षितव्यमिति मया  
 श्रुतं । त्वं मे । ॥

(Śārada was satisfied by the instruction and remained silent but Sanatsumāra finding him to be a worthy pupil continued) "He is really an *atarditi* who can with true knowledge say 'I am he'—O Lord (and Śārada) 'I wish to become an *atarditi* through truth'" (Sanatsumāra replied) "Truth therefore is worthy of enquiry" (Śārada returned) "Truth O Lord, is sought by me"

## SECTION XVII

यदा हि विज्ञातव्यं मस्य वदति तद्विज्ञातुं सत्यं वदति  
 विज्ञातव्यं मस्य वदति विज्ञातं त्वं विप्रशिक्षितव्यमिति  
 विज्ञातं मया विप्रशिक्षितं मे । ॥

(Sanatsumāra said) "When one knows (the truth) he speaks the truth—the ignorant does not speak the truth—the content alone speaks the truth—knowledge (*Viśvāna*) therefore is worthy of enquiry—"That knowledge O Lord (and Śārada,) is sought by me"



## SECTION XVIII

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्त्वैव विजानाति  
मतिस्त्वेव विजिज्ञासित्येति मति भगवो विजिज्ञास इति ॥

(Sanatkumāra said) “When one has zeal<sup>1</sup> to learn he knoweth the truth, he who is unwilling does not know the truth, the zealous alone knoweth the truth, zeal therefore is worthy of enquiry.” “That zeal, O Lord” (said Nārada), “is sought by me”

## SECTION XIX

यदा वै श्रद्धात्यथ मनुते नाश्रद्धन्मनुते श्रद्धदेव मनुते श्रद्धा त्वेव  
विजिज्ञासित्येति श्रद्धा भगवो विजिज्ञास इति ॥

“When one has faith<sup>2</sup> he is zealous, the faithless is not possessed of zeal, the faithful alone is zealous, faith therefore is worthy of enquiry” “That faith, O Lord” (said Nārada), “is sought by me”

## SECTION XX

यदा वै निस्तिष्ठत्यथ श्रद्धाति नानिस्तिष्ठन्श्रद्धाति निस्तिष्ठन्नेव  
श्रद्धाति निष्ठा त्वेव विजिज्ञासित्येति निष्ठा भगवो विजिज्ञास  
इति ॥

<sup>1</sup> Mati मति an ardent desire for any object of thought मन्तव्यविषये आदरः ।

<sup>2</sup> Śraddhā श्रद्धा belief in the existence of the truth आस्तित्वबुद्धि ।

"When one has reverence<sup>1</sup> he acquires faith the irreverent is not possessed of faith the reverent alone is possessed of faith reverence therefore is worthy of enquiry That reverence O Lord (said Nārada) is sought by me

## SECTION XXI

यदा वै करान्यं निस्तिष्ठति नाङ्ग्या निस्तिष्ठति कृत्वेव निस्तिष्ठति  
कृतिन्त्वेव विजिज्ञासितयेति कृतिं भगवा विजिज्ञास इति ॥

When one can control his passions he possesses reverence The man of rampant passions can never have reverence the quiet alone can have reverence Quietude therefore is worthy of enquiry That Quietude O Lord (said Nārada), is sought by me

## SECTION XXII

यदा वै सुखं लभतेऽयं कराति नासुखं लब्ध्वा करोति सुखमेव  
लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो  
विजिज्ञास इति ॥

<sup>1</sup> When one wishes for Felicity he acquires quietude he who has no such wish acquires not quietude the

<sup>1</sup> Nistha, निष्ठा respectful attention to the service of tutors  
गुरुभूषादिस्तत्परत्वम् ।

anxious for Felicity alone acquires quietude, Felicity therefore is worthy of enquiry” “That Felicity, O Lord,” (said Nārada) “is sought by me.”

### SECTION XXIII

यो वै भूमा तत्सुख नाल्पे सुखमस्ति भूमैव सुख भूमा त्वेव  
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥

“That which is Immensity <sup>1</sup> is felicity, there is no felicity in Exiguity, Immensity alone is felicity, Immensity therefore is worthy of enquiry” “That Immensity, O Lord” (said Nārada), “is sought by me.”

### SECTION XXIV

1. यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ  
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्प यो वै भूम  
तदमृतमथ यदल्प तन्मर्त्यस भगवः कस्मिन्प्रतिष्ठित इति स्वे  
महिम्नि यदि वा न महिम्नीति ॥

“That, into which none can see, of which none can hear, and which none can know, is Immensity That into which one other can see, of which another can hear, and which another can know, is Exiguity. Verily,

<sup>1</sup> The word bhūmā भूमा “great without limit” निरतिगम्यवद् in the original Sanskrit, is in the masculine gender For obvious reasons we have made it neuter

that which is Immensity is immortal and that which is Exiguity is mortal. Where doth that Immensity abide my Lord? (enquired Nārada). It abideth in its own glory or (if you enquire where is that glory I say) it doth not abide in its glory.

॥ अमर्त्यं च त्रिदशं त्रिधा त्रिं परं तत्तमार्थं हेतुं यद्व्याप्यते  
तु तत्र शरीरं शरीरं विहाय ह्यस्य तस्यैव तत्त्वैर्वा तत्त्वैः ॥

'Cattle and horses are said to be (emblems of) glory, so are elephants, gold, servants, wife and extensive fields. I allude not to them. I say—continued he independent objects<sup>1</sup> can alone abide in each other.

## SECTION XXX

॥ न त्वाधस्तात् उच्यते च पश्चात् पुनस्तान् अभिधा च  
उत्तरत न परं समवर्तिष्यातां दृष्ट्वागच्छं त्वाधस्तात्  
अमुषि परं पश्चाद् पुनस्ताद् अभिधाऽमुत्तरताऽहमवर्-  
तिष्यति ॥

Verily that Immensity *extends* from below it *extends* from above it *extends* from behind it *extends* from before it *extends* from the south it *extends* from the north—of a truth it is all this. Next it is egoistically defined. 'Verily I *extend* from below I *extend* from above I *extend* from behind I *extend* from before

<sup>1</sup> Lit., unlike can abide in unlike

I *extend* from the south, I *extend* from the north of a truth I am all this."

2 अथात आत्मादेश एवात्मैवाधस्तादात्मोपगृष्टादात्मा पश्चादात्मा  
पुरस्तादात्मा दक्षिणात् आत्मोत्तरत आत्मैवेदः सर्वमिति स वा  
एष एव पश्यन्नेव मन्वान एव विजानन्नात्मरतिरात्मक्रीड  
आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु  
कामचारो भवति । अथ येऽन्यथातो विदुरन्यराजानस्ते  
क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥

Next it is psychically defined "Verily the Soul *extends* from below, the Soul *extends* from above, the Soul *extends* from behind, the Soul *extends* from before, the Soul *extends* from the south, the Soul *extends* from the north of a truth the Soul is all this He, who is aware of this, seeing the Soul thus, thinking it thus, and knowing it thus, becomes (even in this life) *one* whose entire devotion is to the Soul, whose recreation is in the Soul, whose helpmate is the Soul, and whose felicity is the Soul (In after-life) he becomes self-resplendent He is able to accomplish whatever he desires in all the regions of the universe Those who believe otherwise, having others for their masters, go to perishable regions For them nothing is accomplished in any of the regions of the universe

## SECTION XXVI

1 तस्य ह वा एतस्यैव पश्यत एव मन्वानस्यैवं विजानत आत्मतः  
प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज

आत्मन आप आत्मन आग्निभावेति राभावावापतः ऽन्मना गता  
 नृणां ताना विद्याना मता ध्यानाना धितमालना मरुन्व  
 आत्मा न आत्मा वाग न ताना नाना मन्त्रा आत्मन  
 कथयन्त्यान् पश्यन्ति निति ॥

For him who thus seeth thus believeth and thus knoweth the vital airs proceed from the Soul desire proceeds from the Soul, memory proceeds from the Soul, speech proceeds from the Soul, heart proceeds from the Soul, water proceeds from the Soul, birth and death proceed from the Soul, aliment proceeds from the Soul, power proceeds from the Soul, knowledge proceeds from the Soul, reflection proceeds from the Soul, sensitivity proceeds from the Soul, will proceeds from the Soul, the mind proceeds from the Soul, speech proceeds from the Soul, names proceed from the Soul, mantras proceed from the Soul, sacrifices proceed from the Soul—verily all these proceed from the Soul.

८ तत्रैव भवति न पश्यति मृत्युं पश्यति न रागं नात दृग्गताः सत्रह  
 पश्य पश्यति सत्रमाप्नोति सत्रश इति स ण्कधा भवति त्रिधा  
 भवति पञ्चधा सप्तधा नवधा चैव पुनर्त्रैकांशं मृतं शतं च  
 दश चैकं च सप्तस्राणि च त्रिंशतिराहाशुद्धी सत्यशुद्धि  
 सत्यशुद्धी ध्रुवा मूर्तिः स्मृतिर्यमे सत्रमन्याना विप्रमाक्षस्तम्भे  
 मृत्तिकालयाय तमसम्प्राग दशयति भगवान् सनत्तु भारस्त  
 स्कन्द इत्याचक्षते तत्स्कन्द इत्याचक्षते ॥

“Thereof is the verse that man who knoweth this<sup>1</sup> confronts not death nor disease nor doth he meet

<sup>1</sup> Lit. observer

with pain and suffering. He observes every thing, and attains every thing in every way'. He is one (before creation), he becomes trifid, he becomes pentafid, he becomes septafid, he becomes monafid, he becomes divided into eleven into a hundred parts, he becomes ten and one, he becomes a thousand, he becomes twenty<sup>1</sup> By the purity of his aliment he becomes purified in his nature, by the purification of his nature he verily gets memory, and by the attainment of memory all the attachments of his body are severed" Thus unto him whose passions were overcome did Lord Sanat-kumāra, explain what is beyond darkness. Hence is this (portion of the Upanisad) called his section hence is it called his section.

<sup>1</sup> The commentator explains the object of these numerals to be to indicate the susceptibility of the Soul to assume innumerable forms

## EIGHTH CHAPTER

### SECTION I

हरि ॐ

1 अथ यत्किमस्मिन्ब्रह्मणु दहं पुण्डरीकं वेदम दहगेऽस्मिन्तराका  
शस्तस्मिन् न्तस्त न्नेदं तद्वयं विजिज्ञासितव्यमिति ॥

Hari Om! Now within this habitation of Brahman (the human body *Brahmapura*) there is a small lotus like chamber, and within it a minute vacuity (*antarā kṣa*<sup>1</sup>) That which is within the vacuity is worthy of search that, verily should be inquired after

Although it has been shown in the sixth and seventh chapters that Brahman is independent of all distinctions of quarters space and time that it is truth (*sat*) alone without a second and that it is indicated by the phrase

The soul is all this yet for the edification of men of weak minds whose understandings cannot easily contemplate an object having no distinctions of quarters space and the like and yet who cannot obtain their salvation without making that Brahman the object of their adoration (*परमार्थविषय*), a spot in the lotus like heart is to be pointed out

<sup>1</sup> i.e. Brahman called *ākṣa* or space It is said elsewhere his name is *ākṣa* etc The word is intended to imply that he is like space incorporeal and all pervading



Besides, although the Soul is without qualities and can be indicated by the single epithet "truth only," yet for the good of men of weak minds, who cannot comprehend other than human qualities, the Brahman is to be described as possessed of truth, desire, and the like qualities. Further, although the knowers of Brahman generally abstract themselves from women and such other objects, yet as the desire for worldly enjoyments, cherished by the indulgence of many transmigrations, is not to be easily subdued, the particular practices of Brahmacharya, etc., are to be inculcated.

Again, although to the believer in the unity of the Soul, there can be no such distinctions as those of the goer, going and the place to go, for from those distinctions of ignorance, proceed the ideas of origin, existence, and end, and all such accidents subside in his own self, like the lightning in the sky, the wind (*in space*) and heat in the burnt fuel, yet for those whose intellect is affected by the ideas of goer, going, etc., and, who adore the Brahman possessed of qualities and represented by a spot in the heart, a translation through the meridional artery (bazelar artery ?) is to be pointed out in this chapter.

2. तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहर पुण्डरीक वेरम दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥

Were (his pupils) to ask him (who makes the preceding remark), "Since within this habitation of Brahman, there is a lotus-like chamber, and within it a minute vacuity, what is within it, that is worthy of search? that verily should be enquired after?"

3 स ब्रूयाद्यावान्वा अयमाकाशस्तावानेधोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥

He would say, 'Verily as *extensive* is space, so is the vacuity within the heart. Both the earth and the heaven exist within it. Both Agni, and Vayu both the sun and the moon, as also lightning and the stars and whatever *else* exist in this (universe) as well as what do not—all exist within this vacuity.

4. त चेद्ब्रूयुरस्मिन् श्रेष्ठि ब्रह्मपुरे सर्व-समाहित-सर्वाणि च भूतानि  
सर्वे च कामा यदेनज्जरामाप्नोति प्रत्यक्षते वा किं तताऽति  
श्रियत इति ॥

Were (his pupils) to ask him (who thus respond) "If within this habitation of Brahman are lodged all these objects all these created objects and all these human desires when (the body) wasteth and dies, which for certain it does what remains behind ?

- 5 स ब्रूयान्नास्य जरैतज्जीयति न वधेनास्य हन्यत एतत्सत्य ब्रह्मपुरम्-  
स्मिन्कामा समाहिता एष आत्मापहतपाप्मा विजरो निमृत्तु  
विशामो विजिगत्सोऽपिपास सत्यकाम सत्यसत्त्वो यत्र ह्येवेह  
प्रजा अन्वाविशन्ति यत्रानुशासनं य यमन्तमभिक्रामा भवन्ति य  
जनपदं य क्षेत्रभागं त तमेवोपजायन्ति ॥

He says, The diseases of the body can never reduce it to decrepitude nor the slaughter of the body effect its destruction. This habitation of Brahman is verily and everlasting truth. In it dwell all human desires. It is the Soul it is far from all vice it is not subject to death it is immortal and above affliction. It is neither afflicted by hunger nor thirst. Truthful is

its wish ; and truth is its resolve As (evanescently) pass away the rewards of the subjects who become obedient to what is ordained (by kings) and obtain according to their wish this or this a province or a field

6. तद्येह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते  
तद्य इहात्मानमनुविद्य ब्रजन्त्येताश्च सत्यान् कामास्तेषां  
सर्वेषु लोकेष्वकामचारो भवत्ययं य इहात्मानमनुविद्य ब्रजन्त्ये-  
ताश्च सत्यान् कामास्तेषां सर्वेषु लोकेषु कामचारो भवति ॥

“As this region, obtained through works, runs to waste (or passes away) and that region, which may be obtained through virtue, passes away, so do they who live without knowing the Soul For them all these truthful desires become unfruitful in every region For them who live with a knowledge of the Soul all truthful desires become fruitful in all regions.

## SECTION II

1. स यदि पितृलोककामो भवति सकल्पादेवास्य पितरः समुत्तिष्ठन्ति  
तेन पितृलोकेन संपन्नो महीयते ॥

“Should he desire the region of Pitrī,<sup>1</sup> he attains it with glory, for verily the moment he wishes it, the Pitrīs receive him with welcome

<sup>1</sup> Father

2 अ॒य॒ यदि॑ मा॒तृ॒लोक॑कामो भवति सकल्पादेवास्य मातर॑ समुत्तिष्ठन्ति तेन॑ मा॒तृ॒लोकेन॑ सप॒न्नो मही॑यते ॥

‘Next, should he desire the region of Mātṛ<sup>1</sup> he attains it with glory, for verily the moment he wishes it the Mātṛs receive him with welcome

3 अ॒य॒ यदि॑ भ्रा॒तृ॒लोक॑कामो भवति सकल्पादेवास्य भ्रातर॑ समुत्तिष्ठन्ति तेन॑ भ्रा॒तृ॒लोकेन॑ सप॒न्नो मही॑यते ॥

‘Next should he desire the region of Bhrātṛ he attains it with glory for verily the moment he wishes it the Bhrātṛs receive him with welcome

4 अ॒य॒ यदि॑ स्व॒सृ॒लोक॑कामा भवति सकल्पादेवास्य स्वसार॑ समुत्तिष्ठन्ति तेन॑ स्व॒सृ॒लोकेन॑ सप॒न्नो मही॑यते ॥

“Next should he desire the region of Svāsṛ<sup>3</sup> he attains it with glory for verily the moment he wishes it the Svāsṛs receive him with welcome

5 अ॒य॒ यदि॑ सखि॑ गे॒लोक॑कामो भवति सकल्पादेवास्य सखाय॑ समुत्तिष्ठन्ति तेन॑ सखि॑गे॒लेन॑ सप॒न्नो मही॑यते ॥

‘Next should he desire the region of Sakhā<sup>4</sup> he attains it with glory for verily the moment he wishes it, the Sakhās receive him with welcome

6 अ॒य॒ यदि॑ गन्ध॑माल्यलो॒क॒कामो॑ भवति सकल्पादेवास्य गन्ध॑माल्ये समुत्तिष्ठ॑तस्तेन॑ गन्ध॑माल्यलो॒केन॑ सप॒न्नो मही॑यते ॥

<sup>1</sup> Mother

<sup>2</sup> Brother

<sup>3</sup> Sister

Friends

“Next, should he desire the region of Gandhamālya,<sup>1</sup> he attains it with glory, for verily the moment he wishes it, the Gandhamālyas receive him with welcome

7. अयं यद्यन्नपानलोककामो भवति सकल्पादेवास्यान्नपाने समुत्तिष्ठतस्ते-  
नान्नपानलोकेन सपन्नो महीयते ॥

“Next, should he desire the region of Annapāna,<sup>2</sup> he attains it with glory, for verily the moment he wishes it, the Annapānas receive him with welcome

8 अयं यदि गीतवादित्रलोककामो भवति सकल्पादेवास्य गीतवादिते  
समुत्तिष्ठतस्तेन गीतवादित्रलोकेन सपन्नो महीयते ॥

“Next, should he desire the region of Gītavāditra,<sup>3</sup> he attains it with glory, for verily the moment he wishes it, the Gītavāditras receive him with welcome

9 अयं यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति  
तेन स्त्रीलोकेन सपन्नो महीयते ॥

“Next, should he desire the region of Strī,<sup>4</sup> he attains it with glory for verily the moment he wishes it, the Strīs receive him with welcome

10. यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य सकल्पादेव  
समुत्तिष्ठति तेन सपन्नो महीयते ॥

<sup>1</sup> Essence and garland

<sup>2</sup> Food and drink

<sup>3</sup> Song and music

<sup>4</sup> Women

Whatever country he desires, whatever he desires,  
he attains it with glory for verily the moment he  
wishes it it abideth for him

## SECTION III

1 तत्र यथा राजा अनादिगताम्याः सत्याः तदाऽहमपिमानं  
या याः तदा प्रीतिं तदिति ज्ञात्वा एतत् ॥

‘They, the truthful desires are enveloped in  
untruth. Of the truthful objects there is a false cover-  
ing. He who is translated from this (world) to that is  
never again beheld in this world

2 अथ यः शान्तः जीवा यः प्रेमा यथान्यदिच्छते एतत् स तत्र  
तथा विन्यतः सत्यं सत्याः कथा अनतापिमानास्तथा  
हिष्णुति हि तदा तदा उपपत्तिः तदा तदा विन्दुते न  
यथा सत्याः प्रेमा आसत्तदा एतत् तदा तदा विन्यतः  
हि प्रगुता ॥

“Whatever man desires and gets not whether it be,  
such (of his relatives and friends) as are alive, or such  
as are dead or whatever else it be (be it food raiment  
or drink), all those might be obtained within this  
(vacuity in the heart) therein dwell those truthful  
desires which have untruth for their envelope. As those  
who are ignorant of the nature of (mineral) beds might  
pass repeatedly over an undiscovered mine of gold and  
find it not, so do mankind daily retire to this vacuity

(in their sleep) and yet being misled by untruth they find not this Brahmaloaka.

3. स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृदयमिति तस्माद्बृहदयमह-  
रर्हर्वा एववित्स्वर्गं लोकमेति ॥

“ Verily that Soul (ātma) abideth in the heart ! Of a truth its epithet is *hrdyayam* <sup>1</sup> Therefore he who knows it daily retires to the region of svarga (heaven) in his heart.

4 अयं य एष सप्रसादोऽरणाच्छरीरात्समुत्थाय परं ज्योतिरुपसपद्य स्वेन  
रूपेणामिनिष्पद्यत एष आत्मेति होवाचैतदमृतममयमेतद्ब्रूतेति  
तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥

“ He who has confidence in this, rising from this body and attaining a noble body of light, abides in his own form This is the (description of the) Soul ” He (the narrator in reply to his pupils) continued “ That Soul is deathless, it is devoid of fear, it is Brahman Of this Brahman the (proper) name is *satya* (truth).

5. तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तदमृतमयं यत्ति  
तन्मर्त्यमयं यद्य तेनोमे यच्छति यदनेनोमे यच्छति तस्माच्चमह-  
रर्हर्वा एववित्स्वर्गं लोकमेति ॥

Verily (that Brahman is indicated by) these three syllables सतीय *Satiya* Thereof the syllable *ss* implies immortality, the syllable *ti* ती earthliness, and the syllable *y* य is a particle which joins the other two, and

<sup>1</sup> Lit. “ this is the heart ”

since it joins the two it means restraint of passions  
He who knows this attains the region of Svarga

#### SECTION IV

1 अथ य आत्मा स सेतुर्गृहीतव्या लाकानामभय नैत मेतुमहोरात्रे  
ततो न जग न मृत्युन शोको न सुष्टु त न दुःश्रुतः सर्वे पाप्मा  
नाऽना निवर्तन्तेऽन तपाप्मा क्षेपः प्रलोकः ॥

Now, that which is the Soul (Ātma) is a bridge it  
is a support for the preservation of all these worlds  
from destruction This bridge cannot be crossed by day  
nor by night nor by disease nor by death, nor grief,  
nor virtue nor vice All defects depart herofrom  
This region of Brahman is devoid of vice

2 तस्माद्वा एतः सेतुः तात्वाऽन्य सन्नन्या भवति विद्ध सन्नविद्धो  
भवत्युपतापी सन्ननुतापी भवति तस्माद्वा एतः सेतुः तीर्त्वापि  
नक्तमरेणभिनि ययत सन्नदिमाता ध्येयैष प्रलोकः ॥

Crossing this bridge the blind cease to be blind,  
the wounded cease to be wounded the afflicted cease to  
be afflicted Hence verily on crossing this bridge nights  
become days For certainly over refulgent is the region  
of Brahman

3 तथ एतैत ब्रह्मणः गह्वर्चैर्गानुविन्दन्ति तेषामेवैष ब्रह्मलोकेस्तेषां  
सेवेषु लाक्ष्यु कामचारा भवति ॥



For him verily exists this Brahma-loka, who can attain it through Brahmacharya. His desires are satisfied in every region

## SECTION V

1. अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्टात्मानमनुविन्दते ॥

Now, that which is called *Yajña*<sup>1</sup> is Brahmacharya. The man who acquires a knowledge of the Brahma-loka through Brahmacharya, attains the region of Brahma. That which is called *Iṣṭa*<sup>2</sup> is Brahmacharya. Through Brahmacharya is that Soul attained which is *Iṣṭa*

- 2 अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत् आत्मनस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥

Now that which is called *Satrāyana*<sup>3</sup> is Brahmacharya. By Brahmacharya doth one serve his own self (Ātmā) That which is called *Mauna* is Brahmacharya Through Brahmacharya is that Soul known and meditated upon.

<sup>1</sup> Yajña, the offering of burnt sacrifice.

<sup>2</sup> Iṣṭa, adoration

<sup>3</sup> Satrāyana, feeding hermits and the poor



## SECTION VI

- 1 अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्यागिन्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥

Now, the arteries of the heart exist steeped in a brown ethereal fluid, yea in a white, a blue, a yellow, a red ethereal fluid Verily the Sun exists as brown, as white, as blue, as yellow, as red

- 2 तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीम चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामु चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृष्टा आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृष्टाः॥

As a main road with a village at each end, meets both this and that;<sup>1</sup> so do the rays of the sun meet both this region and that From that sun they spread They enter these arteries Thence they spread They enter the sun

3. तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्न न विजानात्यासु तदा नाडीषु सृष्टो भवति तन्न कश्चन पाप्मा स्पृशति तेजसा हि तदा सपन्नो भवति ॥

When man is so asleep that all his faculties are devoid of action and his feelings are at rest, he dreams not Then is he abiding in these arteries Then can no man fasten on him Then is he refulgent in light

<sup>1</sup> i.e., both the near and the off village

1 अथ यत्रैतद्वर्त्तिमान नीता भवति तमभित आसीना आहुजानासि  
मा जानासि मामिति स यावत्स्माच्छरीरात्नुत्क्रान्ता भवति  
तावज्जानाति ॥

Now when he is diseased and about to die those around him enquire, 'Do you recognise me? do you recognise me? He recognises them as long as he does not depart from his body

5 अथ यत्रैतत्स्माच्छरीरादुत्क्रान्त्यन्तरेव रश्मिभिर्दृश्यमानमते स  
आमिति वा होवा मीयते स यावत्स्मिन्मनस्तावदास्ति  
गच्छयेत्तद्वै खलु लोकाद्वा विदुषा प्रपन्न निगवाऽविदुषाम् ॥

When he quits his body he rises upwards with the aid of the rays afore-said resounding *Om* When his mind ceases to act he attains the sun That is the way to the region *above* It is open to the learned but closed to the ignorant

6 तदेव श्लोष । अत चैका च हृदयस्य नाड्यस्तामा मृगानमभिनि -  
सृतेका । तथाद्यमायन्नमृतत्वमिति विन्द्य या उत्क्रमणे  
मयन्नुत्क्रमणे भवन्ति ॥

Thereof is the verse There are a hundred and one<sup>1</sup> arteries issuing from the heart one of them penetrates the crown of the head The man who departs this life through that artery secures immortality<sup>2</sup> The rest of the arteries lead to various transitions—they lead to various transitions

<sup>1</sup> In order to imply others the commentator qualifies the number by adding that they are the principal arteries

<sup>2</sup> अमृतत्व The state of deathlessness

## SECTION VII

1 य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः  
 सत्यकामः सत्यसकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स  
 सर्वांश्च लोकानामोति सर्वांश्च कामान्यस्तमात्मानमनुविध  
 विजानातीति ह प्रजापतिरुवाच ॥

“ He who is the Soul, who is bereft of sin, He, who  
 not subject to decay, death or repining, He, who eats  
 t, nor feels the sensation of thirst, He who is all truth-  
 l in his wishes and his resolves, even He should be  
 ught for and enquired after He attains all his  
 shes, he attains all the regions, who, having enquired,  
 oweth the Soul ” Of a truth, thus said Prajāpati

2. तद्बोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्विच्छामो  
 यमात्मानमन्विष्य सर्वांश्च लोकानामोति सर्वांश्च कामानि-  
 तीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराण॥ तौ हास-  
 विद्वानावेव समित्पणी प्रजापतिसकाशमाजग्मतुः ॥

Verily, thus knew the Devas and Āsuras They  
 and, “ We shall enquire after that Soul by knowing  
 uch all regions as well as all desires may be attained ”  
 en did Indra, among the Devas, and Virocana among  
 e Āsuras, proceed forth, without communicating with  
 ch other<sup>1</sup> Sacrificial fuel in hand<sup>2</sup> both repaired to  
 rajāpati

<sup>1</sup> From a feeling of envy

<sup>2</sup> Alluding to the custom of Brahmacharya which requires that  
 en should, when going to their tutors, carry some such fuel as are  
 set for fire sacrifice

३ तौ ह द्वात्रिंशत् वर्षाणि ब्रह्मचर्यमूपतुस्तौ ह प्रजापतिरवाच  
 किमिच्छन्ताववास्तमिति तौ होचतुष आत्मापहतपाप्मा विनो  
 विमृत्युर्भिशाक्तो विनिवृत्तसोऽर्जपपास सत्यकाम सत्यसङ्कल्प  
 ताऽन्वेष्टय स विजिज्ञासितय स सवाश्च लोकानामिति  
 सवाश्च कामान्यस्तमात्मा मनुविद्य विजानातीति भगवतो वचा  
 वेदयन्ते तमिच्छन्ताववास्तमिति ॥

They lived as Brahmachāris for the period of 32 years. Unto them said Prajāpati, 'With what intent do you abide here?' They replied, 'The learned believe it to be your lordship saying, that the Soul which is without sin, which is not subject to decay, death or repining, which eats not nor feels the sensation of thirst, and whose wishes and resolves are all truthful—even such a Soul should be sought for and enquired after, and that he attains all the regions and all his wishes who, having enquired, knoweth that Soul. Wishing to know that we abide here.

4 तौ ह प्रजापतिरवाच य एषोऽक्षिणि पुरुषा दृश्यत एष आत्मेति  
 होवाचैतन्मृतमभयमेतद्ब्रह्मेत्यय याऽय भगवाऽप्सु परिख्यायते  
 यश्चायमात्मा कतम ण्य इत्येष उ एवैषु सर्वेष्वेतेषु परिख्यायत  
 इति होवाच ॥

Unto them said Prajāpati, 'The being that you perceive within the eye<sup>1</sup> is that Soul, and added it is Brahman, the deathless and fearless. [The pupils

<sup>1</sup> *Lit* the *maṇu puruṣa*. That which the Yogis perceive with their closed eyes and undisturbed and contented mind adds the commentator

taking him literally and believing the Brahman to be a mere shadow, enquired] “ Which is it, revered Sir, that you allude to, the shadow that is seen in water, or that which is perceived in a mirror?” Prajāpati returned, “ Of a certain it is perceived in both ”

### SECTION VIII

1. उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीयस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षाचक्राते तौ ह प्रजापतिरुवाच किं पश्यथेति तौ होचतुः सर्वमेवेदमावा भगव आत्मानं पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥

(Prajāpati said), “ Go and view yourselves in that panful of water, and should you fail to know the Soul, enquire of me ” They beheld themselves in a panful of water Unto them said Prajāpati, “ What do ye behold ? ” They replied, “ We behold *ourselves* in this, Sir, pictures of ourselves to the very hair and nails

- 2 तौ ह प्रजापतिरुवाच साध्वलकृतौ सुवसनौ परिकृतौ भूत्वोदशरावेऽवेक्ष्यामिति तौ ह साध्वलकृतौ सुवसनौ परिकृतौ भूत्वोदशरावेऽवेक्षाचक्राते तौ ह प्रजापतिरुवाच किं पश्यथेति ॥

Unto them said Prajāpati, “ Go, and having cleaned your persons and adorned yourselves with costly ornaments and rich clothing, behold yourselves in that panful of water They, having cleansed their persons

and put on costly ornaments and rich clothing beheld themselves in a pool of water. Of them enquired Prajapati 'What do you perceive?'

१ तौ हाचतुश्चर्याया भागं वाच्यकृतौ पुमानौ परिष्कृतौ च  
परावर्तौ भगवन् वाच्यकृतौ पुमानौ परिष्कृतास्त्वयं  
आसीति तस्मात्तद्व्यापारोऽस्मिन् नो ह शान्तहृदयो  
प्रवक्ष्य ॥

They two replied 'Sir as we are well adorned well-dressed and cleanly, so do we behold ourselves in this well adorned well-dressed and cleanly.' He said 'That is Brahman the deathless and fearless.' They two went away satisfied.

१ नो तस्मात्प्रवक्ष्यामि त्वयि व्यापारमनुविधं वचनां यत्तत्  
पादुगनिर्गता भस्विनि दवा तावता ता त पगमन्विष्यन्ताति  
तस्मात् शान्तहृदय एव तस्मात्तद्व्यापारोऽस्मिन् तस्या हेतामुपनिषद्  
प्रवक्ष्यामि त्वहं मद्द्वयं ब्रह्मा वा परिचयं ब्रह्मानमवहं मद्द्वयं  
तानं परिचक्षुर्नो वाचावता गतां वामु चति ॥

Prajapati, observing them said 'Since these two are going away without attaining or knowing the Truth this instruction will be for the defeat of the Devas and Asuras. He, Virocana with a feeling of satisfaction, repaired to the Asuras and unto them imparted this instruction 'Self alone is adorable in this (world) self alone should be served by adoring and serving ones self both this and the other world may be attained



5. तस्मादप्यधेहाददानमश्रद्धानमयजमानमाहुरासुरो वतेत्यसुराणां ह्ये-  
षोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति स-  
त्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥

Therefore thenceforward the Asuras give no alms, have no faith in good works, and officiate at no sacrifice, hence are they called Asuras. This is their Upanisad (canon). Their dead are besmeared with aromatics and adorned with ornaments and costly raiments, and they think that thereby they will overcome this region and that

## SECTION IX

1. अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिच्छरीरे  
साध्वलकृते साध्वलंकृतो भवति सुवसने सुवसनः परिवृत्ते  
परिवृत्त एवमेवायमस्मिन्नन्धेऽन्धो भवति स्त्रामे स्त्रामः  
परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष्ट नश्यति नाहमत्र  
भोग्यं पश्यामीति ॥

Now Indra, without going to the Devas, felt frightened, (saying,) "Verily, this (shadow) becomes well adorned when the body is well-adorned, and well-dressed when (the body) is well-dressed, and clean when the body is clean. Again it becomes blind when the body is blind, defective when the body is defective,<sup>1</sup> and mutilated when the body is mutilated. Further, on the destruction of the body it is destroyed. I can see no good in this."

<sup>1</sup> Lit, having a flow of humours from the eyes or nose

2 न समित्याणि पुनरेषाय तः ह प्रजापतिस्त्वात्र मय्यन्यच्छान्तदृश्य  
 प्रावानी तार्थं रिगाग्नेर क्रिमिच्छ ॥ पुनरागम इति स होवाच  
 यथैव गन्तव्यं भगवाऽस्मिन्मार्गे स माध्यच्छ्रुत्वा माध्यच्छ्रुत्वा  
 भवति पुनरागमं मृतमनः परिच्छ्रुत्वा परिच्छ्रुत्वा एवमेवाय-  
 मन्तिजन्धेऽन्त्या भवति म्रामे म्रामः परिहृक्त्वा परिहृक्त्वाऽन्त्यैव  
 शरीरस्य तापान्त्वय तस्यति नाहमत्र भाग्यं पश्यामाति ॥

Therefore with sacrificial fuel in hand he returned  
 Unto him said Prajapati ' You went away with  
 Virocana, perfectly satisfied O Maghavan what do  
 you wish by returning back ? He replied Since of a  
 truth O Lord, this (shadow) becomes well adorned when  
 the body is well adorned, and well dressed when the  
 body is well dressed and clean when the body is clean  
 again it becomes blind when the body is blind and  
 defective when the body is defective and mutilated  
 when the body is mutilated further on the destruction  
 of this body it is destroyed I can see no good in this

3 एवमेव मयन्निति एतावत त्वव त भूयाऽनुश्रव्याभ्यास्यामि  
 वमापगणि द्वात्रिंशत वषागाति स एषगणि द्वात्रिंशत  
 वषाण्युदान तस्मै होवाच ॥

" Even so it is Maghavan, said (Prajapati) and  
 continued, ' I shall again explain it unto you Do you  
 abide here for another thirty two years He there  
 dwelt for another thirty two years Unto him said  
 (Prajapati)

## SECTION X

1. य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति  
स ह शान्तहृदयः प्रवव्राज सहाप्राप्यैव देवानेतद्भयं ददर्श  
तद्यद्यपीदं शरीरमन्धं भवत्यनन्धं स भवति यदि स्यामस्यामो  
नैवैषोऽस्य दोषेण दुष्यति ॥

“ That which enjoys in a dream the feeling of being gratified by the attainment of a coveted object, <sup>1</sup> is the Soul ” and continued, “ it is deathless and fearless, it is Brahman.” Verily he (Indra) went away satisfied, but before he reached the Devas he felt frightened (saying), “ Verily, this feeler of dreams becomes not blind when the body is deprived of its eyes, and remains unmutilated when the body is mutilated, it is not affected by the defects of the body ,

2. न वधेनास्य हन्यते नास्य स्याभ्येण स्यामो घ्नन्ति त्वेवैन विच्छा-  
द्यन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति ॥

“ Nor destroyed by the destruction of the body, nor mutilated by its mutilation . it feels as if it is being destroyed, driven away, put to grief and to weeping. Verily, I can see no good in this ”

- 3 समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयं  
प्राव्राजीः किमिच्छन् पुनरागम इति स होवाच तद्यद्यपीदं भगवः  
शरीरमन्धं भवत्यनन्धः स भवति यदि स्यामस्यामो नैवैषोऽस्य  
दोषेण दुष्यति ॥

<sup>1</sup> Lit, lives subserved महीयमान चरति ; Lives feeling the enjoyment of the dream that he is being subserved by his wife, servants, etc महीयमान पूज्यमान चरति सः प्रभोगान् अनुभवति ।

Therefore with sacrificial fuel in hand he returned Unto him said Prajāpati, ' You went away satisfied O Maghavan, What do you wish in returning back ? He replied ' Since it (the soul you have pointed out) becomes not blind when the body is deprived of its eyes and remains unmutated when the body is mutilated it is not affected by the defects of the body

४ न वधेनास्य हन्यत नास्य स्राम्पेन स्रामा यन्ति त्वेन विच्छा  
दयन्तीप्राप्रियचेत्तत्र भयन्यपि रात्रितीय नाहमत्र भाग्य पयामी  
त्येवमेवम मयवन्निनि हात्राचत त्वय त भूयाऽनुयास्यास्यामि  
वनापराणि द्वात्रिंशत वषागाति स हापगमि द्वात्रिंशत  
वषागुमान तस्मै हात्राच ॥

Nor destroyed by the destruction of the body nor mutilated by mutilation —since it feels as if it is being beaten, driven away put to grief and to weeping I see no good in it Even so it is Maghavan said (Prajāpati) and continued ' I shall again explain it unto you Do you abide here for another thirty two years He dwelt there for another thirty two years Unto him said (Prajāpati)

## SECTION XI

१ तयत्रैतत् मुक्त समस्त सप्रसन्न स्वप्न न विजानात्येष आत्मेति  
हायार्चतदमृतमभयमेतद्ब्रूहेति स ह शान्तदृष्टय प्रयवाज स  
हाप्राप्यैव देवानेतद्भय ददश नाह खल्वयमेव सप्रयात्मान

जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो  
भवति नाहमत्र भोग्य पश्यामीति ॥

“That in which retiring, the sleeper is completely at rest and knows no dreaming, is the Soul,” and continued, “It is deathless, and fearless. It is Brahman.” Verily, he (India) went away satisfied, but before he reached the Devas he felt frightened (saying), “Verily, it then knows not itself that I am this, nor does it know these elements thus (*i.e.*, as they are), it seems to be altogether destroyed for the time I can see no good in this”

2 स समित्पाणिः पुनरेयाय तः ह प्रजापतिरवाच मववन्त्यच्छान्तहृदयः  
प्राव्राजी किमिच्छन्पुनरागम इति स होवाच नाह खल्वयं  
भगव एव सप्रत्यात्मान जानात्ययमहमस्मीति नो एवेमानि  
भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्य पश्यामीति ॥

Therefore with sacrificial fire in hand he returned. Unto him said Prajāpati, “You went away satisfied, O Maghavan, what do you wish in returning back?” He replied, “It (the soul you have pointed out,) knows not its own self that I am this nor does it know these elements thus (*i.e.*, as they are), it seems altogether destroyed for the time I can see no good in this”

3 एवमेवैष मघवन्निति होवाचैत त्वेव ते भूयोऽनुव्याख्यास्यामि नो  
एवान्यत्रैतस्माद्वसापराणि पञ्च वर्षाणीति स हापराणि पञ्च  
वर्षाण्युवास तान्येकशतः सपेदुरेतत्तद्यदाहुरेकशतः ह वै वर्षाणि  
मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥

Even so it is" replied Prajāpati (and continued)  
 "I shall again explain unto you this Soul but nothing  
 beside it. Do you abide here for five years more." He  
 dwelt there for five years more. He completed a hundred  
 and one years. The other do good people—ay, Mahāvan  
 dwelt with Prajāpati for a hundred and one years as a  
 Brahmacarin. Prajāpati said unto him

## SECTION VII

१ अथ तं वा सत्यं कुरुते न कुरुते तज्जगत्सर्वमस्य  
 तन्मूर्तिरुपासीत । मर्त्यं विवर्षिष्यति । तं मर्त्यमस्य  
 मया विवर्षिष्यते स्मिन्मया हि तव मर्त्यं विवर्षिष्ये  
 ७ ॥ ॥

‘Of a truth this body is mortal. O Mahāvan! It is  
 subject to death. Yet is it a retiring place of the  
 immortal and unembodied Soul. When thus embodied  
 it is verily subject to desirable and repulsive objects.  
 To the embodied there is no release from susceptibility  
 to desirable and repulsive objects. Verily the unembodied  
 never comes in contact with desirable and repulsive  
 objects.

२ अक्षयम् वायुम् विश्वं वा दितृणां मयि मयतां तच्च । न्यसृज्या  
 वाताहवपुःमस्य परं ज्योतिर्यवपुषः स्वतः स्यन मृतेणामि  
 निवसत ॥

“Unembodied are the wind and the clouds, the lightning and the thunder They are all without body. Issuing forth from yonder sky by the attainment of the great (solar) heat, they assume their respective forms.

3. एवमेवैष सप्रसादोऽस्माच्छरीरात्समुत्थाय पर ज्योतिरूपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षन्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनन् स्मरन्निदन् शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ -

“Even like unto them, man, issuing <sup>1</sup> forth from his body by the attainment of the Great Light, assumes his own genuine form He is (then) the best of men He then lords it with eating and playing, and enjoying with woman, or equipages, or relatives, without thinking of the body Even as cattle are attached to an equipage, so is the Soul (Prāna) attached to the body

4 अथ यत्रैतदाकाशमनुविषण्ण चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरयं यो वेदेद जिघ्राणीति स आत्मा गन्धाय घ्राणमयं यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वागयं यो वेदेद शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥

“Now, within those spaces (Ākāśa orbits) are the eyes, and the eyes are intended for the observation of

<sup>1</sup> The issue here is metaphorical It implies that the intelligent comes to a consciousness of his soul being distinct from his body, and in no way dependent upon it, and thus knowing it not to be his self he enjoys the pleasures of his world without thinking of the body, *z e*, without feeling attached to it Nor are such pleasures prejudicial to his intelligence inasmuch as he is conscious of their true nature

the Being who dwells within the eyes He who willeth 'I shall smell' is the Soul (Ātmā) wishing to inhale odours Now he who willeth 'I shall speak' is the Soul wishing to articulate speech Now he who willeth 'I shall hear' is the Soul wishing to hear sounds

5 अथ यो वेदेन मन्यमानाति स आत्मा मनोऽयं देव चक्षुः स वा एष एतेन देवेन चक्षुषा मनसतान् कामान् पश्यन् रमते ॥

Now he who willeth 'I shall think' is the Soul thereof The mind is the celestial eye observing all objects of desire By the aid of the mental celestial eye the Soul enjoys them all

6 य एते ब्रह्मणोके त वा एत देवा आत्मानमुपासते तस्मात्तेषां सर्वे च लोका आता सर्वे च कामा स सर्वाश्च लोकानाप्नोति सर्वाश्च कामान्यस्तमात्मानमनुब्रिय विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥

Now, because the Devas adored that Soul in the region of Brahman therefore they obtained all regions and all their desires were fulfilled He attains all regions and obtains all his desires, who having duly enquired knows the Soul Thus said Prajāpati, verily thus said Prajāpati

### SECTION XIII

श्यामाञ्जलय प्रपद्ये शबलाञ्जलाम् प्रपद्येऽथ इव गमागि विधूय पापं चन्द्र इव राहोमुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति ॥



“From blackness I attain multicolor, from multicolor I attain blackness Like unto the horse which shakes off all dust from its coat, or the moon which escapes from the mouth of Rāhu, I shall purify my body, and, becoming free (by the aid of dhyāna), attain, verily attain the uncreate Brahmaloaka”<sup>1</sup>

#### SECTION XIV

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं  
स आत्मा प्रजापतेः सभा वेश्म प्रपद्ये यशोऽहं भवामि  
ब्राह्मणानां यशो राज्ञा यशो विशा यशोऽहमनुप्रापत्तिं स हाह  
यशसा यशः श्वेतमदत्कमदत्कं श्वेतं लिन्दुमभिगा लिन्दु-  
मभिगाम् ॥

“Verily that which is known as Ākāśa<sup>2</sup> is made of name and form That which is beyond the two (name and form) is Brahman, It is immortal It is the universal Soul. I shall attain the audience chamber of Prajāpati I shall attain the glory of Brāhmaṇa I shall attain the glory of kings (Kṣatriyas), I shall attain the glory of Vaiśyas, I desire all glory, I desire the glory of the glorious, I shall not enter again, no,

<sup>1</sup> The commentator explains that *vyāma* blackness means the all-pervading Brahman, by acquiring a knowledge of which through dhyāna, we attain the region of Brahman (s'abala) and there we attain the nature of Brahman ब्रह्मसाध

<sup>2</sup> Lit, space, but intended here to mean the Universal Soul which, like space, is illimitable and undefinable

I shall not enter the white toothless all devouring  
slippery abode <sup>2</sup>

## SECTION XV

1 तद्वत्तद्ब्रह्मा प्रजापतय उवाच प्रजापतिमनसु मनु प्रजाभ्य  
आचार्यसु ऋद्धेऽमरीत्य य गावि गानगुग कर्मातिशेपेणाभिसमाकृत्य  
कुटुम्बे शुची दश स्वाध्यायमधीयाना धार्मिकान्विदधतात्मनि  
मर्त्येन्द्रियाणि संप्रतिश्रय्याहि सन्मवभूतान्यन्यत्र तीर्थभ्य स  
यत्त्वेन वतयन्त्यायुषा युष ब्रह्म त्वमभिमपद्यते न च पुनरावतते  
न च पुनरावतत ॥

Verily this was related by Brāhma to Prajāpati by  
Prajāpati to Manu, and by Manu to mankind. Having  
studied the Veda in the house of a tutor, and having  
paid to the Guru what is his due, one should dwell with  
his family in a healthy country, reading the Vedas,  
bringing up virtuous sons and pupils, devoting himself  
with all his senses to the Universal Soul, and injuring  
no created being. Having lived thus as long as life  
lasts, he attains the Brahmāloka. Thence he never  
returns, verily thence he never returns.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमग्रे बलमिन्द्रियाणि च  
सर्वाणि सर्वं ब्रह्मोपनिषत् माह ब्रह्म निगकुर्यो मामा ब्रह्म निगकरादनिराकरण-  
मन्त्यनिगकरण मेऽन्तु तदा मनि निगत य उपनिषत्सु धमास्ते मयि सन्तु ते  
मयि सन्तु ॥ ॐ शान्ति शान्ति शान्ति ॥

<sup>1</sup> The womb



॥ कौपीतकिब्राह्मणोपनिषत् ॥

THE KAUSĪTAKI-BRĀHMANA-  
UPANISAD



## SAÑKARĀNANDA S INTRODUCTION

IT is well known that such actions as rubbing, etc produce purity in substances like mirrors etc capable of reflecting light, and similarly the round of actions commencing with the Agnihotra and ending with the Asvamedha produces purity in the understanding capable as it is of reflecting the divine light <sup>1</sup> it is also understood from a passage of the Sruti that sacrifice charity and penance are the means of the desire to know And again since heaven etc, which are the fruits of actions are a kind of happiness, and this is a synonym for the serenity of the understanding therefore even those persons who are devoted to ceremonial actions, allow that actions do produce purity in the understanding Hence the Sruti, having declared the system of works at great length now takes the occasion to declare the knowledge of Brahman Here follows the Kauṣītaki Brāhmaṇa Upaniṣad in four chapters commencing with words Once on a time Citra the

<sup>1</sup> Tajasa the brilliant or reflecting is the Ved ita term for the understanding (*antahkarana*) as it is said to reflect the soul or caitanya as the image of the Supreme Thus Śaṅkarācārya says—'सुभाषको दर्पण दृश्यमाना सु तत्पुत्र वेन न स्ति अस्तु । चिदाभासो धीषु बीजोऽपि तद्वत् स नित्योपलब्ध एवोऽन्तर्मा ।''

son of Gāngya," and ending with "who knoweth thus". In the first chapter, it declares the knowledge of Brahman's couch, with the northern and southern paths, in the second the knowledge of prāna, and certain external and internal actions of him who knows it for the attainment of various blessings, and in the third and fourth the knowledge of soul. Although this latter portion commencing "Pratardana verily," ought properly to be read first, yet even the purified understanding, not knowing the true nature of Brahman, would feel fear before the unconditioned Brahman even though it really causes no fear, just as even a virtuous lad, whose father had left his home on a distant journey while he was yet unborn, might well be afraid at the first sight of him. Hence to remove his fear and to lead him to the northern path, the S'ruti first describes the conditioned Brahman sitting in the world of Brahman like a king in this world. In the first chapter, therefore by the passage, "he comes to the couch of unmeasured splendour, this is Pīāna," it is declared that Prāna is the couch of Brahman. At the mention thereof there arises in the hearers a desire to know, is this Prāna only breath, or is it endowed with various supernatural powers? To satisfy this desire, the worship of Prāna is commenced in the second chapter, and afterwards, having thus made a good opportunity, the S'ruti proceeds to declare the knowledge of Brahman. And since here, too, even the conditioned knowledge of Brahman was only attained from the mouth of the

teacher by such great saints endowed with humility as Gautama, Svetaketu and others hence the conditioned or the unconditioned knowledge of Brahman can be alone attained by modern students who are likewise endowed with humility With this object in view the following narrative opens the Upaniṣad



## FIRST CHAPTER

ॐ वाङ्मे मनसाति ज्ञान्ति. ॥

- 1 चित्रो ह वै गाङ्गायानिर्यक्ष्यमाण आरुणि ववे स ह पुत्र श्वेतकेतुं  
प्रजिवाय याजयेति त हाभ्यगतं पप्रच्छ गौतमस्य पुत्रोऽसि  
सवृतं लोके यस्मिन्माधास्यस्यन्यतमो नाद्वा तस्य मा लोके  
धास्यसीति स होवाच नाहमेतद्वेद हन्ताचार्य पृच्छानीति स ह  
पितरमामाद्य पप्रच्छेतीति माप्राश्नात्कथ प्रतिब्रवाणति स  
होवाचाहमप्येतन्न वेद सदस्येव वय स्वाध्यायमधीन्य हगमहे  
यन्न परे ददत्येक्षुभौ गमिष्याव इति स ह समित्पाणिश्चित्रं  
गाङ्गायानि प्रतिचक्रम उपायानीति त होवाच ब्रह्मप्राह्यसि  
गौतम यो न मानमुपागा एहि त्वा ब्रपयिष्यामीति ॥

ONCE on a time Citra, the son of Gāngya, being about to offer a sacrifice, chose Āruni<sup>1</sup> as his priest. He sent his son S'vetaketu instead, "Go thou and offer the sacrifice" When he came, Citra asked him, "Thou art the son of Gautama, is there any secret place in the world where thou canst set me, or is there one of two roads,<sup>2</sup> which leads to a world where thou canst set

<sup>1</sup> Scil Uddālaka, the son of Aruṇa, Cf Brhadāraṇyaka, VI, 2

<sup>2</sup> For the two paths of fire and smoke which respectively lead by the day, the bright fortnight, etc., or the night, the dark fortnight, etc., to the world of Brahmā or that of the forefathers, see Brhadāraṇyaka, VI, 2, the other recension (referred to in the Commen-

me? ' ' He answered I know it not well let me ask my father. He went to his father and asked him, thus and thus did he ask me—how should I make reply? He answered, 'I also know it not. We will go to his house and read the Veda there and gain this knowledge from him since others give to us (he too will not deny us). Come we will both set out. So he went as a pupil, with fuel in his hand to Citra the son of Gāṅgā saying, Let me come into thy presence. He answered, Oh Gautama thou art worthy to receive divine wisdom in that thou hast not been too proud—come I will make thee to know all.

2 स एवायं यो न कश्चात्तादृशकालत्रयस्मिन् चन्द्रमसमेव त सर्वं  
 गच्छन्ति तत्रा प्रागं पूरपक्षे वाप्यायत नानपक्षक्षेपे प्रनय  
 न्येतर्दं स्वगम्य लक्ष्म्य द्वा रान्मास्त य प्रयाह तमिति  
 सूचनञ्च या न प्रयाह तपिह वृष्टिभूत्या यपति स न्ह काटा  
 वा पनङ्गा वा म स्या वा अजुनिश मिहा वा उगता वा  
 परश्चा वा जादूया वा पुर ॥ यान्या वा तेषु तेषु स्वान्यु  
 प्रयाजायते यशस्व यशसिद्य तमायत प्रच्छन्ति काऽन्वाति त  
 प्रतिनृणाद्विषयनादतत्रा रत आभ्या पयस्य नमृतात्त्रय्यात्र  
 तन्तन्मा पुमि स्तनयस्यत्र पुमा कत्रा मागि मा निपिच स जाय  
 उपजायमाना द्वाऽशत्रयाऽपामा द्वाऽशत्रयाऽशन पित्र स तद्वि-  
 देऽह प्रतितदिदऽह तन्म क्रामोऽमृत्यु आभरुच्य तन सत्येन  
 तन तस्मा ऋगुम्यातयाऽस्मि काऽमि त्वमस्मीति तमतिमृजते ॥

(arv) has. Oh son of Gautama is there any secret place in the world where thou canst set me unconnected having fixed me there (as wood united by glue) or is there some other place where thou canst set me?

He said<sup>1</sup> "All who depart from this world, go to the moon. In the bright fortnight the moon is gladdened by their spirits, but in the dark fortnight it sends them forth into new births<sup>2</sup>. Verily the moon is the door of Svarga. Him who rejects it, it sends on beyond,<sup>3</sup> but whoso rejects it not, him it rains down upon this world, and here is he born either as a worm or a grasshopper or a fish or a bird or a lion or a boar or a serpent or a tiger or a man or some other creature, according to his deeds and his knowledge. Him, when he comes, the Guru asks, "Who art thou?" Let him thus make answer "Seed was collected from the wise season-ordaining moon,<sup>4</sup> the ruler of the bright and dark fortnights, the home of the ancestors, itself produced from the daily oblations<sup>5</sup> that seed, even me, the deities placed in a man, by that man they placed it in a woman, from her I was born, in mortal birth, of twelve months, of thirteen months, identical with the year,<sup>6</sup> I was united to a father of twelve and thirteen months, to know the knowledge that is truth and to know the knowledge that is against the truth, uphold, then, O gods, the due times of my life that I may win

<sup>1</sup> The Śruti first describes the unconcealed (*agupta*) home of those who know not Brahman — 3'

- The other recension has "it gladdens them not"

<sup>3</sup> This is the secret (*Samvīta*) place, concerning which Citra had asked Śvetaketu

<sup>4</sup> The Brhadāranya, VI, 2, is a complete commentary on Śaṅkara's explanation of this passage

<sup>5</sup> Cf. Brhadāranya, VI, 2, 9, and Śaṅkarācārya's commentary

<sup>6</sup> By the year is here understood "life"

immortality By my words of truth by my toils and sufferings I am free I am dependent on time Who art thou? I am thyself Then he lets him proceed beyond<sup>1</sup>

३ स एत देवता पञ्चाननायशमित्यारुणागच्छति स वायुगत स  
वरगत स इन्द्रगत स प्रजापतिगत स ब्रह्मगत तस्य ह  
वा एष्य तारुण्याग दश मुक्ता यत्रिहा विना नतीत्या  
तृण वाञ्छ्य मरुतानमरुताविमायतनमिन्द्रजपता द्वाग्धापौ  
विभुमिति विचक्षणासयमितौजा पयङ्ग प्रिया च मानसी  
प्रतिष्ठा च चानुवा पुत्राण्याशयायता वै च जगान्यम्बा-  
धाम्नायत्रीधाम्नामाञ्जया नयस्नमित्यत्रि गच्छति त ब्रह्मा  
हामिशस्त मय यज्ञना विजग वाय नर्ग प्रापन्न वाय जगि  
व्यतीति ॥

He<sup>2</sup> having reached the divine road, goes to the world of Agni thence to the world of Vāyu thence to the world of Varuna, thence to the world of Indra thence to the world of Prajapati,<sup>3</sup> thence to the world of Brāhma<sup>4</sup> Verily in that world of Brāhma is the lake of enemies

<sup>1</sup> The guru sees that he is equally afraid of *svarga* and of hell each involving only a new succession of births and so causes him by his knowledge of Brahman to obtain final liberation

When the student dies who knows the conditioned Brahman his soul goes forth through the door of the coronal artery by the light of the entrance of the heart Cf Bhādarāya IV 4 2

<sup>3</sup> Virat

<sup>4</sup> Hiraṇyagarbha

<sup>5</sup> The lake that stops the entrance into the world of Brāhma its depth equal to an hundred oceans and its dark waters ever flowing — named *Arā* as composed of the enemies (*arā*) desire wrath etc —

the sacrifice-destroying moments,<sup>1</sup> the Age-less river, the Ilya tree,<sup>2</sup> the Sārajya city,<sup>3</sup> the impregnable Palace,<sup>4</sup> Indra and Prajāpati<sup>5</sup> the door-keepers; Brahmā's hall Vibhu,<sup>6</sup> his throne Vicaksanā,<sup>7</sup> his couch of unmeasured splendour, and his wife (nature), the cause of the mind, and her reflection, the cause of the eye, who weave the worlds like flowers, and the Apsarasas the mothers of all,<sup>8</sup> the undecaying,<sup>9</sup> and the streams that roll on to the knowledge of Brahman<sup>10</sup> Onward the knower advances, Brahmā cries to his attendants, "run and meet him with the glory due to me, he has gained the age-less river, he shall never grow old"

<sup>1</sup> The moments, as producing desire, wrath, etc., destroy the sacrifice or proper adoration for the attainment of Brahman Dr Weber proposes to explain *yeṣṭi* as an irregular form for *yasti*, instead of adopting Śankara's forced derivation *yaisti*

<sup>2</sup> In the Chāndogya-Up. we have similarly the *āra* and *nya* seas the *airamadiya* lake, and the nectar-dropping Pippala (*arvatthah somasavanah*) There is a doubt whether the word should be *ilya*, or *ilpa*, but I have chosen the former as the Taittinga clearly reads *y*—Dr Weber compares the Yggdrasil of the Edda, but in fact every mythology has its reminiscence of the "tree of life"

<sup>3</sup> Śankara's interpretation is simply etymological—"a city on the river where along the bank are bowstings, as large as a Sala tree and a place abounding with water in various forms, rivers, lakes, wells, tanks, etc., and gardens inhabited by many heroes"

<sup>4</sup> The Chānd-Up has "the impregnable city" (*aparājitā pūr*)

<sup>5</sup> Viśnu and Ākasa—Ś

<sup>6</sup> Self egoism—The Chānd-Up has "a golden place built by Brahman" *prabhu vimittā*

<sup>7</sup> Intellect, the mahat of the Sāṅkhya

<sup>8</sup> Self the Śrutis

<sup>9</sup> The knowledge of the Śrutis

<sup>10</sup> Or perhaps "the maternal (creative) waters"

१ त पञ्चशतान्यप्सरसा प्रतिपन्ति शत ५ १ सा शतमात्रनङ्ता  
 शत गान्धस्ता शत वासाहस्ता शत पूगान्तास्त प्रक्षाल  
 फाणिणादुपन्ति ३ प्रक्षालफाणि ५ सा तस्य विद्वान् प्रक्षालि  
 प्रीति स आगच्छ यत् इह त मनमापति तमिवा मर्त्तव्यि  
 तन्नि ३ आगच्छति मुक्तान्पेक्षिस्तद्वन्मात्रपद्वन्ति स  
 आगच्छति विजग नदीं ता मनर्मयात्येति ३ मुक्तादुक्ता  
 धुनुते सा तस्य प्रिया साय मुक्तपुपयन्त्यप्रिया टुकून तयसा  
 म्येन धावतामक्रे पयवभत एवमहाप्रे पयवभत एव  
 मुक्तादुक्ते ३ योगे च द्वन्द्वानि स एव त्रिमुक्ता विदुक्ता  
 तस्य विद्वान् ३ अभिप्रति ॥

Five hundred Apsaras go to meet him one hundred with fruits in their hands <sup>1</sup> one hundred with perfumes in their hands one hundred with garlands in their hands one hundred with garments in their hands one hundred with pounded aromatics in their hands they adorn him with the adornment of Brahman <sup>2</sup> He adorned with the adornment of Brahman knowing Brahman, advances toward Brahman <sup>3</sup> everywhere He comes to the lake of enemies he crosses it by his mind <sup>4</sup> When they who know only the present come thereto they are drowned He comes to the sacrifice destroying moments they fly from him He comes to the ageless river he crosses it by his mind then he

<sup>1</sup> The other recension reads *phana* for *phala* which the comment explains by ornaments

<sup>2</sup> The adornment worthy of Hiranagarbha — ९

<sup>3</sup> Brahman in the form of Hiranagarbha — ९

<sup>4</sup> The Āra lake being the different passions desires etc wants no boat but the mind to cross it — ९

shakes off his good and bad deeds [as a horse shakes his mane]<sup>1</sup> His dear kindred obtain his good deeds, his enemies obtain his bad deeds<sup>2</sup> Just as one driving swiftly in a chariot looks down on the two wheels revolving,<sup>3</sup> so too he looks down on day and night, on good deeds and bad deeds, and on all the pairs,<sup>4</sup> he, free from good deeds, free from bad deeds, knowing Brahman, advances toward Brahman

ॐ. स आगच्छतीत्यं वृक्ष त ब्रह्मन्वः प्रविशति स आगच्छति  
 सालज्य सस्यानं तं ब्रह्मन्. प्रविशति आगच्छयपगजितमा-  
 यतन त ब्रह्मतेजः प्रविशति स आगच्छतीन्द्रप्रजापती द्वागोपौ  
 तावस्मादपद्रवतः स आगच्छति विभुप्रमितं तं ब्रह्मयज्ञं प्रवि-  
 शति स आगच्छति विचक्षणामामन्दो बृहद्रथन्तरे सामनी पूर्वो  
 पादो श्यैतनोभसे चापगो पादो वेस्त्वैवगजे अनूच्ये जाक्मैवते  
 तिरश्ची सा प्रजा प्रजया हि विपश्यति स आगच्छयमितौजस  
 पयङ्ग स प्राणस्तस्य भूतं च भविष्यच्च पूर्वो पादो श्रीश्रेग चापगो  
 भद्रयज्ञायर्जाये जीर्णये बृहद्रथन्तरे अनूच्ये ऋचश्च सामानि च  
 प्राचीनानान यजुषि तिरश्चीनानि सामागव उपस्तरणमुद्रायोऽ-  
 परश्च यः श्रीरुपवर्हेण तस्मिन्ब्रह्मास्ते तमित्यवित्पादेनवाग्र  
 आगेहति तं ब्रह्मा पृच्छति कोऽसीति तं प्रतिब्रूयात् ॥

<sup>1</sup> This illustration is added by the comm., the *vā* of the original being expanded into *a'ua'iva*. The MSS differ much in the word I have adopted the *dhunute* of D which seems meant also by the *dhunvate* of BCE

<sup>2</sup> To him friends and enemies are alike, but this is said to declare the importance of kindness or hostility shewn to him who knows Brahman—

<sup>3</sup> He sees them rolling round, their different parts successively coming in contact with the ground,—he himself having no such contact

<sup>4</sup> Light and shadow, hot and cold, etc.—S'

He comes to the Ilya tree, the odour of Brahman reaches him <sup>1</sup> he comes to the Śalajya city the flavour of Brahman reaches him <sup>2</sup> he comes to the impregnable Palace, the splendour of Brahman reaches him <sup>3</sup> he comes to the door keepers Indra and Prajāpati they fly from him he comes to the hall Vibhu the glory of Brahman <sup>4</sup> reaches him, he comes to his throne Vicakṣaṇā, the Śāmas Bṛhad and Rathantara are its eastern feet the Śāmas Synta and Naudhasa <sup>5</sup> its western foot the Śāmas Vairapa and Vairaja its edges north and south the Śāmas Sukara and Raivata its edges east and west this throne is knowledge by knowledge he sees it all He comes to the couch of unmeasured splendour this is Prīna <sup>7</sup> Past and future are its two eastern feet prosperity and earth its two western the Śāmas Bhadra and Yajñayajñīya are the short bars east and west, at the head and foot the Śāmas Bṛhad and Rathantara the long bars north and south at the sides the Rk and Śāmas are the cornices east and west <sup>8</sup> the Yajus verses the cornices south and north,

<sup>1</sup> By the nose

By the tongue

<sup>3</sup> By the eye

<sup>4</sup> The glory of Brahman i.e. the feeling of pride that I am Brahman reaches him by the mind —S

<sup>5</sup> With this curious mystical description compare that of *Prātya's* throne in the Atharva Veda xv

These are the names of hymns in the Sama Veda

<sup>7</sup> The vital air (*prīna*) with its five operations the power of action superior to the senses —S

*Pattil* <sup>7</sup> appears to be the Bengali *qāṭ* the moulding round the edge of the frame



the moonbeams the cushion,<sup>1</sup> the Udgītha the coverlet, prosperity the pillow.<sup>1</sup> Thereon sits Brahmā<sup>2</sup> He knowing the truth, first mounts thereon with one foot Brahmā<sup>3</sup> asks him, "Who art thou?" Let him then thus answer

6 ऋतुरस्म्यार्तवोऽस्म्याकाशाद्योने सभूतो भार्यायै रेतः सवत्सगस्य तेजोभूतस्य भूतस्यात्मा भूतस्य भूतस्य त्वमात्मासि यस्त्वमसि सोऽहमस्मीति तमाह कोऽहमस्मीति सत्यमिति ब्रूयात्किं तद्यत्सत्यमिति यदन्यदेवेभ्यश्च प्राणेभ्यश्च तत्सदयं यदेवाश्च प्राणाश्च तस्य तदेतया वाचाभिध्याहियते सत्यमित्येतावदिदं सर्वमिदं सर्वमसीत्येवैनं तदाह तदेतच्छ्रुत्वाभ्युक्तम् ॥

"I am time, I am what is in time. I am born from the womb of space, from the (self-manifesting) light of Brahman,<sup>4</sup> the seed of the year, the splendour of the past and the cause, the soul of all that is sensible and insensible,<sup>5</sup> and of the five elements Thou art soul What thou art, that am I"<sup>6</sup> Brahmā says to him, "Who

<sup>1</sup> Worldly prosperity was one of the feet, transcendental or Vedic prosperity is now the pillow —S'

- The neuter Brahman, identified with Hiranyagarbha

<sup>3</sup> Scil Hiranyagarbha —S'

<sup>4</sup> Brahman is here called by the Commentator *S'abala* which appears to mean *saguna* as opposed to *nirguna*. The Comm on the Maitiāyanī Upanisad similarly says of Prajāpati or Hiranyagarbha, *Sat-s'abda-vācyād ajñānat s'abalāt prathamam utpannah*. The Supreme Being is called S'abala when he first unites himself with ignorance to produce the creation, Prajāpati is his first manifestation after that union

<sup>5</sup> Sc the four classes, *jai āyuga*, *andaja*, *svedaja*, *udbhija*

<sup>6</sup> In the original this is an obscure passage, and the obscurity is increased by the uncertainty of the readings of the MSS as printed in the Sanskrit text, it would appear to mean "born from the womb

am I ? Let him answer, 'Thou art the Truth. What is the truth ? ' What is other than the gods (who preside over the senses) and the vital airs that is *being* (*sat*) what is the gods and the vital airs that is *that* (*tuā*) all this is called by the word *satya* the Truth such is all this (universe), all this art thou. Thus he speaks to him. This is also said by a verse of the Veda

१ यजुः शान्तिरा ब्रह्मसूत्रं विप्रस्य न ब्रह्मणि विप्रस्य  
 ऋषिभ्यो वा म न्निनि तमाह कन म पौत्रानि नामान्यामावाति  
 प्राणवति द्यात्कन नपुनरुनामानाति मनमनि कन म्चानाना  
 नाति वाचनि कन मन्मनिति प्राणनति ब्रूया कन रूपाणीति  
 चतुष्टेः कन शान्तिरिति श्रौतेणति केनाज्ञातानिति विद्वदिति  
 कन कर्मार्गाणि हन्ताभ्यामिति कन सुखदुःखे र्गणि शरीरेणति  
 कनानन्तरिति प्रचानिमित्युपपन्नति कनया इति पात्राभ्यामिति  
 केन प्रिया प्रिज्ञानस्य कामानिति प्रवृत्तिवति प्रवृत्तात्तमाहावा न  
 यत्र मे यजुस्य तज्माविति मा या ब्रह्मण चित्तिरा व्यष्टिस्ता  
 निति जयति ता व्यष्टि व्यश्रुत य एव वत् य एव वत् ॥

The Yajus his belly, the Sāma his head, the Rik his form—this is to be recognised as the indestructible Brahman—the great Rik identified with Brahman

of space as seed from a wife, the splendour of the year, the soul of the past and the cause, thou art the soul of the past and the cause, what thou art that am I. The Comm. MSS. (except D) read *etat* for *retas* and they all have *bhūyāi* for *bhūryāyāi*. In the above translation I have followed the comm. If understand the Comm. aright there are two readings mentioned there *ākāśād yonel sam bhūto bhūyāi retas samvatsarasya tejobhūtasya bhūtasypātmanā* and *ākāśād yonel sambhūto bhūyāi etat samvatsarasya tejobhūtasya bhūtasypātmanā*. The *etat* read by B C E in the first reading must be wrong as otherwise the irregular form *bhūryāi* which all read and explain by *bhūryāh* would have become *bhūryā* by Sandhi before *etat*.

Brahman says to him, "How dost thou obtain my male names?" "By the breath" How "neuter names?" "By the mind." "How female names?" "By the voice." "How smells?" "By the breath" "How forms?" "By the eye." "How sounds?" "By the ear" "How the flavours of food?" "By the tongue" "How actions?" "By the hands" "How joy and sorrow?" "By the body." How pleasure, dalliance, offspring?" "By the organ of generation" "How journeyings?" "By the feet" "How thoughts, that which is to be known, and desired?" "By intuition alone."<sup>1</sup> Then Brahman says to him, "The waters (and the other elements) are mine, therefore this world is thine." Whatever victory belongs to Brahman, whatever extended power, that victory *he* wins, that extended power *he* obtains, who knoweth thus, who knoweth thus

<sup>1</sup> Although properly every thing is obtained by intuition (*prajñā*), still speech, etc, are intermediate instruments in the obtaining of names, etc, but in the case of thoughts, etc, there is no such intervening agent. Although pleasure and pain also are properly perceived by *prajñā*, still the *S'ruti* says 'by the body' in accordance with such impressions as 'I have a pleasure in my foot, I have a pain in my head,' etc. Although also speech is the obtaining of all names, and breath without life is no instrument and the mind is a common instrument in all perceptions,—still as the external organs do not immediately gain the impression of what is neuter as they do of what is male or female, we may allow that mind has a peculiar influence in regard to neuter names. Although too breath without life is no instrument, yet as it helps the voice in its functions, breath and voice may be called the instruments in the obtaining of names. *Prāṇa*, being masculine, obtains male names, and speech, being feminine, female names —S

## SECOND CHAPTER

1 प्राणो ब्रह्मेति ह स्माह कौपीतस्मिन्तस्य ह वा एतस्य प्राणस्य  
ब्रह्मणो मना दूत चक्षुर्गोष्ठ श्रोत्र सन्धावयितु वाक्पण्डिणी स यो  
ह वा एतस्य प्राणस्य ब्रह्मणो मना दूत वेद दूतमान्  
भवति यश्चक्षुर्गोष्ठ ग्रासमान् भवति य श्रात्र सन्धावयितु  
सन्धावयितुमान् भवति यो वाक् परिवेष्टी पण्डिणीमान् भवति  
तस्मै वा एतस्मै प्राणाय ब्रह्मण एता सवा देवता अयाचमानाः  
त्रिं हन्त्येव हेवास्मै सवाणि भृतान्ययाचमानायेव बलि  
हन्ति य एव वत् तस्योपनिषन्न याचेदिति तद्यथा ग्राम  
भिक्षित्वा लब्धोपविशन्नाहमतो दत्तमश्नीयामिति त एवैन  
मुपमन्त्रयन्त ये पुग्स्तात्प्रत्याचक्ष्णाग्नेप धर्मोऽयाचतो भवत्य  
न्नादास्त्वेवैनमुपमन्त्रयन्ते तदाम त इति ॥

<sup>1</sup> Prāna is Brahman thus said Kauṣītaki. Of this Prāna identical with Brahman, the mind is the

<sup>1</sup> In the first chapter was described the knowledge of the Couch and by the words He goes to the couch of unmeasured splendour — this is prāna — hereby is declared the great power of prāna. The worshipper is threefold good middling and bad he who understands it with the proof on once hearing is the good he who understands it only after hearing many times and after giving him self and his guru much trouble is the bad he who understanding what his guru says cannot control his mind is the middling. He either under his guru's instruction or another's is to be led by various means to firm conviction — hence the Śruti commences the second chapter to declare the worship of prāna which produces unwavering conviction in the mind and is a tree of life with innumerable fruits and to announce certain external and internal works with various effects for one who knows it — 5

<sup>2</sup> The vital air which resides in the mouth with its five functions is Brahman who is true knowledge and joy the cause of the world — 5

messenger, the eye the guard, the ear the doorkeeper, the speech the tirewoman. He who knows mind as the messenger of prāna which is Brahman, becomes himself possessed of the messenger, he who knows the eye as the guard becomes himself possessed of the guard, he who knows the ear as the doorkeeper becomes himself possessed of the doorkeeper, he who knows the speech as the tirewoman becomes himself possessed of the tirewoman. To him, this prāna, identical with Brahman, all these deities<sup>1</sup> bring offerings, though he asketh not, thus to him (the worshipper), though he asketh not, all creatures bring offerings. Who so thus knows, his is the secret vow, 'he will never beg'. Just as when one, having begged in a village and received nothing sits down (saying), 'I will not eat hence even if they give it,' then the others forthwith invite him who had before rejected him. This is the character of him who asketh not, but the almsgivers invite him (saying) 'Let us give to thee'.

2. प्राणो ब्रह्मेति ह स्माह पेंङ्गयस्तस्य ह वा एतस्य प्राणस्य ब्रह्मणो वाक्परस्ताच्चक्षुरारुन्धते चक्षुः परस्ताच्छ्रोत्रमारुन्धते श्रोत्र परस्तान्मन आरुन्धते मनः परस्तात्प्राण आरुन्धते तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा देवता अयाचमानाय बलि हरन्त्येव हैवास्यै सर्वाणि नूतान्ययाचमानाय बलि हरन्ति य एव वेद तस्योपनिषन्न याचेदिति तद्यथा ग्राम भिक्षित्वा लब्ध्वा पविशन्नाहमतो दत्तमश्नीयामिति त एवैनमुपमन्त्र-

यन्त ये पुस्तत्रयागं गीयन्तः प्रमादयन्तः भवन्त्यन्य-  
त्राग्रेषु यन्तः सन्तः प्रमादयन्तः ॥

Prāṇa is Prāhman thus said Paimbrya. In this Prāṇa identical with Brahman after the speech the eye envelopes<sup>1</sup> after the eye, the ear envelopes after the ear, the mind envelopes after the mind Prāṇa envelopes<sup>1</sup>. To this prāṇa identical with Brahman all these deities bring offerings though he asketh not thus to him (the worshipper) though he asketh not all creatures bring offerings. Who so thus knows his is the secret vow he will never beg. Just as when one having begged in a village and received nothing sits down (saying) I will not eat hence even if they give it, then the others invite him who had before rejected him. This is the character of him who asketh not but the givers invite him (saying) Let us give to thee.

१ अथा एकप्राग्मेव यदकस्मिन्मित्र्यायात् पौनमास्या वामा-  
स्याया वा शुद्धपक्षे वा पुण्ये तक्षत्रे एतयामेकस्मिन्

<sup>1</sup> The singular form *brundhate* is not easily explained especially in *prāṇa brundhate*. The Comm. reads *brundhe* except in the last clause where it seems to alter it to *prāṇa brundhyate*. *brundhate* would seem to be the 3rd sing. either in a passive sense (= *brundhyate*) or a meaning surrounds envelopes.

The sight is more internal than speech as the sight generally informs without contradiction similarly the hearing than the sight as the eye may convey false impressions (as of the mother of pearl as silver) but the ear never hears a non-existing sound similarly the ear only exercises its functions with the aid of the mind's attention and similarly the mind depends on *prāṇa* or life. *Prāṇa* is therefore Brahman as being the innermost of all—S. *Antara* is defined as *Bahya sādhanā nirapekṣa*.

पर्वण्यग्निमुपसमाधाय परिसमूह्य परिस्तीर्य पशुक्ष्य दक्षिणं  
 जान्वाच्य स्रुवेणाज्याहुतीर्जुहोति वाङ्नामदेवतावरोधिनी सा  
 मेऽमुष्मादिदमवरुन्ध्यात्तस्यै स्वाहा प्राणो नाम देवतावरोधिनी  
 सा मेऽमुष्मादिदमवरुन्ध्यात्तस्यै स्वाहा चक्षुर्नाम देवतावरोधिनी  
 सा मेऽमुष्मादिदमवरुन्ध्यात्तस्यै स्वाहा श्रोत्र नाम देवतावरोधिनी  
 सा मेऽमुष्मादिदमवरुन्ध्यात्तस्यै स्वाहा मनो नाम देवतावरोधिनी  
 सा मेऽमुष्मादिदमवरुन्ध्यात्तस्यै स्वाहा प्रज्ञा नाम देवतावरोधिनी  
 सा मेऽमुष्मादिदमवरुन्ध्यात्तस्यै स्वाहेत्यथ धूमगन्धं प्रजिघ्रा  
 याज्यलेपेनाङ्गान्यनुविमृज्य वाचंयमोऽभिप्रव्रज्यार्थं श्रूयाद्द्रुतं  
 वा प्रहिणुयाल्लभते हैव ॥

Next follows the attainment of some special wealth <sup>1</sup>  
 If a man meditates on some special wealth, then, on a  
 full moon or a new moon, or a pure fortnight, or an  
 auspicious constellation on one of these holy seasons,  
 having placed the fire, swept the sacrificial floor, strewn  
 the sacred grass, sprinkled the holy water, kneeling on  
 the right knee, let him offer the oblations of ghee with  
 the sruva <sup>2</sup> (saying) 'The deity named speech is the  
 obtainer, may it obtain this for me from that man,  
 swāhā unto it, the deity named prāna <sup>3</sup> is the obtainer,  
 may it obtain this for me from that man; swāhā unto  
 it, the deity named the eye is the obtainer, may it  
 obtain this for me from that man, swāhā unto it,—the

<sup>1</sup> The Comm explains this as meaning either *pīṇa* itself, or  
 material wealth, the want of which would distract the worshipper's  
 concentration of thought, in this latter meaning *ekadhana* is the  
 wealth not to be attained by another

<sup>2</sup> The other Recens reads, "with a sruva or chamasa or kamsa."

<sup>3</sup> Prāna here is taken as including the organ of smelling.

deity named the ear is the obtainer may it obtain this for me from that man swaha unto it —the deity named mind is the obtainer may it obtain this for me from that man swaha unto it —the deity named knowledge (prajñā) is the obtainer may it obtain this for me from that man swaha unto it Then having inhaled the smell of the smoke and having anointed his limbs with the ether let him go forth, restraining his speech and declare his request to that man or send to him a messenger Of a truth he obtains it

१ अथातो देवज्ञा यत्र पित्रा बुभूषयन्त्य वा यया वा यास्त  
 तत्रायावर्तन्त्यप्यत्ययार्ता आत्वात्मा पुद्गाति वाच  
 त्र त्रिपुद्गाम्यसौ स्वाहा प्राण त मयि जुहाम्यसौ स्वाहा  
 तत्तुन्त्र त्रिपुद्गाम्यसौ स्वाहा शोत्र त मयि जुहाम्यसौ स्वाहा  
 दान्त त्रिपुद्गाम्यसौ स्वाहा प्रजा त मयि जुहाम्यसौ  
 स्वाहन्त्य पूमगन्ध प्रजियायाऽलपताङ्गान्यनुविमृज्य वाच  
 योऽभिप्रवृज्य तस्यश्च जिगमिषेऽपि वाताद्वा तिष्ठेत्  
 मयापमानं प्रियो हेतु भवति स्मरन्ति देवास्य ॥

Next comes the divine desire (Draivah Smarah)<sup>1</sup> If (the worshipper) desires to be beloved by any man or woman or by any men or women, then in the name of these same deities on a sacred day let him offer the oblations of ghee in this (aforementioned) manner (saying) 'I here offer thy speech in myself<sup>2</sup> swaha I

<sup>1</sup> See a desire to be accomplished by fire etc the presiding deities of speech etc —S

<sup>2</sup> I am the fire to burn the fuel of thy dislike or indifference —S



here offer thy prāna in myself, swāhā, I here offer thy eye in myself, swāhā, I here offer thy ear in myself, swāhā, I here offer thy mind in myself, swāhā, I here offer thy knowledge in myself, swāhā' Then having inhaled the smell of the smoke, and anointed his limbs with the ghee, let him go forth (towards that person), restraining his speech, let him seek to touch him, or else let him stand addressing him by his breath. Of a truth he becomes beloved, they remember him even in absence.

5. अथातः संयमनं प्रातर्दनमान्तरमग्निहोत्रमियाचक्षते यावद्वै पुरुषो भाषते न तावत्प्राणितु शक्नोति प्राणं तदा वाचि जुहोति यावद्वै पुरुषः प्राणिति न तावद्भाषितु शक्नोति वाच तदा प्राणे जुहोत्येते अनन्ते अमृते आहुती जाग्रच्च स्वपश्च संतत जुहोत्यथ या अन्या आहुतयोऽन्तवत्यस्ताः कर्ममय्यो हि भवन्ति तद्वस्मैतत् पूर्वं विद्वासोऽग्निहोत्र न जुहवाञ्चक्रुः ॥

Next comes the self-subjection of Pratardana, they call it 'the inner Agnihotr'. As long as a man speaks, so long he cannot breathe, then he offers the breath in the speech, as long as a man breathes, so long he cannot speak, then he offers the speech in the breath. These are the two never-ending immortal oblations, waking and sleeping, he continually offers them. All other oblations have an end and possess the nature of works. The ancients, knowing this true sacrifice, did not use to offer the Agnihotr.

6. उक्थ ब्रह्मेति ह स्माह शुष्कभृङ्गारस्तदृगित्युपासीत सर्वाणि हास्मैभूतानि श्रैष्ठ्यायाम्यर्च्यन्ते तद्यजुरित्युपासीत सर्वाणि

तमि मृगाणि भक्षाय युज्यन्त तन्ममेत्युपासीत नवाणि  
 तमि मृगाणि भक्षाय युज्यन्त तन्ममेत्युपासीत तदश  
 शत्रुमासीत ततोऽनुमासीत तदग्निं त्रीणाम यदस्वितम  
 तर्हि तन्मिति शब्दश्च भगवो हि स तदग्नौ मृतेषु धीमत्तो  
 य इति तन्मिति भगवो य एष यः तत्तर्हि  
 यदस्वितमिति तन्मिति तन्मिन्मृत्युस्य प्रयति  
 तन्मिति तन्मय इति तन्मये स तन्मयः ॥ त एष प्रयति विद्याया  
 जाति उ तन्मिति तन्मय इति भगवो य एष यः ॥

'Uktha' is Brahman thus said Śaṅkabhṛṅgāra  
 Let him worship it as the Rik all beings adore (rich)  
 him for his excellence Let him worship it as the  
 Yajus all beings are joined (yuj) to him for his excel  
 lence Let him worship it as the Sāma all beings  
 bow (sannam) to him for his excellence Let him wor  
 ship it as beauty, let him worship it as glory let him  
 worship it as splendour Just as this (bow) is among  
 weapons, the most beautiful, the most glorious, the most  
 splendid,—so he who knoweth thus is among all beings,  
 the most beautiful, the most glorious the most splendid  
 This same prāya—connected with the sacrificial  
 bricks, endued with the character of works and of  
 a truth himself,<sup>1</sup>—does the adhvaryu purify In it he

<sup>1</sup> The Śakha of kanyā (Sail Bhāṣya V 13) declares  
 prāya to be Uktha the Śruti now carries this on and declares  
 Uktha to be Brahman & Uktha is a kind of hymn which is recited  
 and not chanted it is also the name of a special hymn in the  
 Mahāvratā

<sup>2</sup> This fire laid on the bricks which is the means of sacrificial  
 works is also identical with prāṇa since prāṇa is identical with the  
 rk and this fire performs those works which are to be accomplished

weaves what has the character of Yajus, in the Yajus the hotr weaves what has the character of the Rk, in the Rk the udgātr weaves what has the character of the Sāma. He this adhvaryu (prāna) is the soul of the three Vedas,<sup>1</sup> he of a truth is the soul of Indra who knoweth thus

7 अथातः सर्वजितः कौषीतकेस्त्रीण्युपासनानि भवन्ति सर्वजिद्धस्म  
कौषीतकिरन्तमादित्यमुपतिष्ठते यज्ञोपवीत कृत्वोदकमानीय त्रिः  
प्रसिच्योदपात्रं वर्गोऽसि पाप्मानं मे वृद्ध्वीत्येतयैवावृता मध्ये  
सन्तमुद्वर्गोऽसि पाप्मानं म उद्धृद्ध्वीत्येतयैवावृतास्तं यत्  
संवर्गोऽसि पाप्मानं मे सवृद्ध्वीति तद्यदहोरात्राभ्या पापमकरोत्  
सतद्धृङ्क्ते तयो एवैवं विद्वानेतयैवावृतादित्यमुपतिष्ठते यदहो-  
रात्राभ्या पाप करोति संतद्धृङ्क्ते ॥

Next<sup>2</sup> come the three forms of worship<sup>3</sup> of the all-conquering Kausītaki. The all-conquering Kausītaki adores the rising sun, having put on the sacrificial thread and brought water and thrice sprinkled the

by rks, etc., and I by it am identical with the rk,—I am the general soul prāna, and this fire is I'—thus does the adhvaryu purify himself—S'

<sup>1</sup> The other recension reads *sa eṣa sarvasya trayīvidyāyātma eṣa u evāsyātma*. The Comm appears to explain the latter clause as "the soul of the three narratives of Kausītaki, Paingya and S'usabhrngāra." *S'ringa grāhikā* is a phrase meaning 'taking one by one,' as a cowherd puts his cattle one by one in their stalls.

<sup>2</sup> Prāna is external and internal. The external depends on the presiding deities, as a child, the sun also depends on the presiding deities, and it is also identical with Agni and Soma. The S'ruti first takes the external prāna, and, to establish certain fruits therefrom, mentions certain kinds of worship—S'

<sup>3</sup> These are three kinds of knowledge of the ādhidaivika or external prāna.

sacred cup (saying) 'Thou art the scatterer,' scatter away my sin' In this way he adores the sun at high noon, 'Thou art the utter scatterer, utterly scatter away my sin' In this way he adores the setting sun, 'Thou art the complete scatterer, completely scatter away my sin' Whatever sin he has committed by day or by night, he completely scatters it away So he who knoweth thus, in this way adores the sun, and whatever sin he commits by day or by night he completely scatters away

8 अथ मासि मास्यमात्रान्याया वृत्ताया पश्चाच्चन्द्रमसं दृश्यमानमुपतिष्ठेत्तैतयै  
वावृता हगितृणे वा न्यस्यति यन्मे सुसीमं हृद्य दिवि चन्द्रमसि  
श्रित मन्येऽहं मा तद्विद्वांस माह पुत्र्यमव रदमिति न ह्यस्मा  
त्पूर्वा प्रजा प्रेतीति नु जातपुत्रस्याराजातपुत्रस्याप्यायस्व समेतु  
ते स ते पयासि समु यन्तु वाजा यमादित्या अनुमाप्यायन्ती  
त्येतास्तिस्र ऋचो जपित्वा मास्मारु प्राणेन प्रजया पशुभि  
राप्याययिष्यो योऽस्मान् द्वेष्टि य च वयं द्विभस्तस्य प्राणेन प्रजया  
पशुभिराप्यायन्स्वेत्यैन्द्रीमावृतमावत आदित्यस्यावृतमन्वावर्त इति  
ऋक्षिण वाहुमन्यावतते ॥

Next, month by month, on the day after the new moon<sup>2</sup> let him in this same way adore the moon when seen to the west of the sun or let him throw towards it two young blades of grass (saying) 'That fair pro

<sup>1</sup> i.e. thou flingest away the world as stubble through thy knowledge of the soul—S

<sup>2</sup> The other recension has only *amāvāsyaṁ*— Seeing the moon on the first day to the west of the Sun in the so called *Susumna* ray The Comm notices the reading followed in the text

portioned heart of mine placed on the moon in the sky,<sup>1</sup> I hold myself as the knower thereof, may I never weep for evil concerning my children' His children die not before him Such is the worship for one who has children born to him. Next is the worship for him who has no children (Let him say) 'Increase, O Soma, may vigour come to thee',<sup>2</sup> 'May the milky juices flow round thee, may the sacrificial offerings', 'That beam (named Susumnā) which the ādityas gladden' Having muttered these three risks, let him turn his right arm round<sup>4</sup> (saying), 'Gladden not by our breath or children or cattle, him who hates us and whom we hate, gladden us by his breath, his children and his cattle Thus I turn the turning of Indra, I turn the turning of the sun.'

9. अथ पौर्णमास्या पुरस्ताच्चन्द्रमसं दृश्यमानमुपतिष्ठेतैवैवावृता सोमो  
राजासि विचक्षणः पञ्चमुखोऽसि प्रजापतिर्ब्राह्मणस्त एक मुख  
तेन मुखेन राजोऽसि तेन मुखेन मामन्नादं कुरु राजा त एकं  
मुख तेन मुखेन विशोऽसि तेन मुखेन मामन्नादं कुरु श्येनस्त  
एकं मुखं तेन मुखेन पक्षिणोऽसि तेन मुखेन मामन्नादं कुर्वन्निष्ट  
एकं मुखं तेनेमं लोकमसि तेन मुखेन मामन्नादं कुरु त्वयि पञ्चमं  
मुखं तेन मुखेन सर्वाणि भूतान्यसि तेन मुखेन मामन्नादं कुरु  
मास्माकं प्राणेन प्रजया पशुभिरपक्षेष्टा योऽस्मान्द्वेष्टि यं च वयं

<sup>1</sup> In this and many of the subsequent verses there runs a continued latent allusion to an implied comparison between the husband as the sun or fire and the wife as the moon

<sup>2</sup> Rk Veda, 1, 91, 16

<sup>3</sup> S'ankarānanda explains *vājā* by *vājīnah* = *tanayān*, "children living on food"

<sup>4</sup> He brings his right arm opposite to the moon and then turns round as the words are uttered

दिनान्तस्य प्राणेन प्रजया पशुभिर्पश्रीयस्वति रेयीमाहृतमायतं  
आदिन्य माहृतान्वात उति रेक्षिण माहृतान्वातते ॥

Next on the day of the full moon let him in this same way adore the moon when it is seen in front of him (saying) Thou art Soma, the brilliant the wise the five mouthed, the lord of creatures The Brahman is one mouth of thine with that mouth thou eatest kings with that mouth make me to eat food The king is one mouth of thine, with that mouth thou eatest common men with that mouth make me to eat food The hawk is one mouth of thine with that mouth thou eatest birds with that mouth make me to eat food The fire is one mouth of thine with that mouth thou eatest this world, with that mouth make me to eat food The fifth mouth is in thee thyself, with that mouth thou eatest all beings with that mouth make me to eat food Destroy not our life or children or cattle whose hateth us and whomso we hate, destroy his life his children his cattle Thus do I turn the turning of the deities I turn the turning of the sun He thus saying turns his right arm round

10 अयं सवश्यन् जायार्यं हृदयमग्निमृरोत् यत्ते सुसीमे हृदये श्रितमन्त  
प्रजापतौ तनामृतत्वस्येशाने मा त्व पुत्र्यमेव निगा वति न  
त्वस्या पूरा प्रजा प्रतीति ॥

Next wishing to lie with his wife let him touch her heart (saying) <sup>1</sup> As joy is placed in thy heart, the

<sup>1</sup> This Sloka and a corresponding one in Section 8 are confused in the two recensions

lord of progeny, O fair one, so, O mistress of immortality, mayst thou never have sorrow concerning thy children." Her children die not before her

11. अथ प्रोज्यायन् पुत्रस्य मूर्धानमभिजिघ्रेत् । अङ्गादङ्गात्संभवसि हृदया-  
दधिजायसे । आत्मा वै पुत्रनामासि स जीव शरदः शतमिति  
नामास्य दधात्यश्मा भव परशुर्भव हिरण्यमस्तृत भव तेजो वै  
पुत्रनामासि स जीव शरदः शतमिति नामास्य गृह्णात्ययैन परि  
गृह्णाति येन प्रजापतिः प्रजाः पर्यगृह्णात्तदरिष्ट्यै तेन त्वा परि-  
गृह्णाम्यसावित्ययास्य दक्षिणे कर्णे जपत्यस्मै प्रयन्धि मधवन्वृजी-  
षिन्नितीन्द्र श्रेष्ठानि द्रविणानि धेहीति सव्ये मा छेत्था मा व्यथिष्ठाः  
शत शरद आयुषो जीवस्व पुत्र ते नाम्ना मूर्धानमभिजिघ्रामीति  
त्रिरस्य मूर्धानमभिजिघ्रेद्वा त्वा हिकारेणामिहिकरोमीति त्रिरस्य  
मूर्धानमभिहिकुर्यात् ॥

Next, when returning after an absence from home, let a man smell his son's head <sup>1</sup> (saying), 'Thou arisest from me, limb by limb, above all art thou born from my heart, thou art verily my soul, my son, live thou an hundred years', he then gives his name. Be thou a stone, be thou an axe, be thou as widely scattered gold, <sup>2</sup> thou art verily called splendour, my son, live thou an hundred years thus (saying) he calls him by his name Then he embraces him (saying), 'As Prajāpati embraced his creatures for their weal, so I here embrace thee' Then he whispers in his right

<sup>1</sup> See Wilson's Hindu Drama, vol II, p 45

<sup>2</sup> On the Commentator's authority I take *astī tam* as an irregular form of *āstī tam*,—otherwise it would have been more natural to take it as 'unscattered, hoarded', or it might mean 'unconcealed'

ear, 'O Maghavan, O onrusher give to this one'<sup>1</sup>  
 O Indra, bestow the best riches thus (saying) he  
 whispers in his left ear Cut not off my line (of  
 posterity) vex not thyself live thou the hundred years  
 of life, I smell thy head calling thee by thy name  
 thus (saying) let him thrice smell his head I greet  
 thee with the lowing sound of the cows thus (saying)  
 let him thrice make a lowing sound (*hum*) over his head

१८ अथाता एव पमिर एतं ब्रह्म शीष्यत य मिश्रयन्त्येतन्निवत  
 यन्न ज्योति तस्यापिन्यमेव तत्रा गच्छति वायु प्राण एतद्वै ब्रह्म  
 शीष्यते यमन्त्या ६ एतद्वैतन्निवत यन्न दधत तस्य चन्द्र  
 नामेव तेनो गच्छति वायु प्राण एतद्वै ब्रह्म शीष्यते यमन्त्या  
 ६ एतद्वैतन्निवत यन्न दधत तस्य त्रिगुणमेव तेनो गच्छति  
 वायु प्राण एतद्वै ब्रह्म शीष्यत यद्विशुद्धिस्ततद्वैतन्निवत यन्न  
 विरोतत तस्या त्रिंश एव तत्रा गच्छति वायु प्राणस्ता वा एता  
 सवा दधत वायुमेव प्रमिष्य वायो मृत्या न मृच्छन्त तस्मादेव  
 पुनरर्गस्त इत्यविर्त्यतमथाध्यात्मम् ॥

Next prāna is called the death of the deities  
 (Dhivah parimarah)<sup>2</sup> This Brahman shines forth when  
 the fire blazes it dies when it blazes not the splendour  
 of the fire goes to the sun, the prāna goes to the wind<sup>3</sup>

<sup>1</sup> Rg V iii 36 10 The text of the R V has *Asme* to us

<sup>2</sup> Ibid ii 21 6

<sup>3</sup> Scil they all die round it Cf the last chapter of the Aitareya  
 Br translated by Colebrooke

Prāna is here the internal cause of effort *causa: hetu: sa-  
 evolution* The wind is the external prāna dependent on the deities  
 of Section 7



This Brahman shines forth when the sun is seen, it dies when it is not seen, the sun's splendour goes to the moon, the prāna to the wind. This Brahman shines forth when the moon is seen, it dies when it is not seen, its splendour goes to the lightning, the prāna to the wind. This Brahman shines forth when the lightning flashes, it dies when it flashes not forth, its splendour goes to the quarters of space,<sup>1</sup> the prāna to the wind. All these deities having entered into the wind only, and having died in the wind, die not, therefore they rise again. Such is the topic of the deities now follows that of the soul.<sup>2</sup>

13 एतद्वै ब्रह्म दीप्यते यद्वाचा वदत्यथैतन्प्रियते यन्न वदति तस्य चक्षुरेव तेजो गच्छति प्राणं प्राण एतद्वै ब्रह्म दीप्यते यच्चक्षुषा पश्यत्यथैतन्प्रियते यन्न पश्यति तस्य श्रोत्रमेव तेजो गच्छति प्राण प्राण एतद्वै ब्रह्म दीप्यते यच्छ्रोत्रेण शृणोत्यथैतन्प्रियते यन्न शृणोति तस्य मन एव तेजो गच्छति प्राणं प्राण एतद्वै ब्रह्म दीप्यते यन्मनसा ध्यायत्यथैतन्प्रियते यन्न ध्यायति तस्य प्राणमेव तेजो गच्छति प्राण प्राणस्ता वा एताः सर्वा देवताः प्राणमेव प्रविश्य प्राणे मृत्वा न मृच्छन्ते तस्मादेव पुनरदीरते तद्यदिह वा एव विद्वासमुभौ पर्वतावभिप्रवर्तेयाता दक्षिणश्चोत्तरश्च तुस्तूर्धभागौ न हैन स्तृण्वीयातामय य एन द्विषन्ति याश्च स्वय द्वेष्टि त एवैन परिम्रियन्ते ॥

<sup>1</sup> The other recension has "its splendour goes to the wind," which carries out the idea much better. Otherwise the quarters of space must be taken to represent the wind.

<sup>2</sup> The Śruti now takes up the internal prāna dependent on the soul of § 7.

This Brahman shines forth when it speaks by the speech it dies when it speaks not its splendour goes to the ear the prana to prana. This Brahman shines forth when it sees by the eye it dies when it sees not its splendour goes to the eye the prana to prana. This Brahman shines forth when it hears by the ear it dies when it hears not its splendour goes to the mind the prana to prana. This Brahman shines forth when it thinks by the mind it dies when it thinks not its splendour goes to prana the prana to prana. All these die as having thus entered into prana only and having died in prana, die not therefore they rise again. Therefore if both containrance the Southern<sup>1</sup> and the Northern<sup>2</sup> could close in on him who knoweth the Brahman no one could destroy him, they would harm him not. Then the Brahman hateth him and the one whom he hateth hateth the round him on every side.

॥ अथापि विष्णोर्वाक्यं न दृष्ट्वा न च धर्मा विदुः ॥  
 अथापि विष्णोर्वाक्यं न दृष्ट्वा न च धर्मा विदुः ॥  
 अथापि विष्णोर्वाक्यं न दृष्ट्वा न च धर्मा विदुः ॥  
 अथापि विष्णोर्वाक्यं न दृष्ट्वा न च धर्मा विदुः ॥  
 अथापि विष्णोर्वाक्यं न दृष्ट्वा न च धर्मा विदुः ॥  
 अथापि विष्णोर्वाक्यं न दृष्ट्वा न च धर्मा विदुः ॥  
 अथापि विष्णोर्वाक्यं न दृष्ट्वा न च धर्मा विदुः ॥  
 अथापि विष्णोर्वाक्यं न दृष्ट्वा न च धर्मा विदुः ॥

<sup>1</sup> As the Vindhya still in the author's time the unpopulated territory of Jōkompu to the Hindus?

Dr. Völter remarks that the *vidyā* of the other recension is only an irregular form for *vidyāsam*. The commentator taking it as the nom. plur. has been driven to great straits to explain the grammatical construction.

प्रविवेश तत्त एव समुत्तस्थौ ता वा एताः सर्वा देवताः प्राणे  
 निःश्रेयस विदित्वा प्राणमेव प्रजात्मानमभिसंभूय सहैवैतैः  
 सर्वैरस्माच्छरीरादुच्चक्रमुस्ते वायुप्रविष्टा आकाशात्मानः स्वरीयु-  
 स्तथो एवैव विद्वान् प्राणे निःश्रेयस विदित्वा प्राणमेव प्रजात्मान-  
 मभिसंभूय सहैवैतैः सर्वैरस्माच्छरीरादुत्क्रामति स वायुप्रविष्ट  
 आकाशात्मा स्वेति स तद्गच्छति यत्रैते देवास्तत्प्राप्य यदमृता  
 देवास्तदमृतो भवति य एवं वेद ॥

Next comes the accepting the pre-eminence (of prāna) These deities,<sup>1</sup> contending each for his own pre-eminence, went out from this body. It lay breathing not, dry, a very log of wood. Then speech entered into it, it spoke by speech, still it lay. Then the sight entered into it, it spoke by speech, it saw by sight, still it lay. Then the hearing entered into it, it spoke by speech, it saw by sight, it heard by hearing, still it lay. Then the mind entered into it, it spoke by speech, it saw by sight, it heard by hearing, it thought by mind, still it lay. Then prāna<sup>2</sup> entered into it, it rose up from its place. All these deities, having recognised the pre-eminence to be in prāna, having honoured prāna as alone the soul of knowledge, went out from this body with all these.<sup>3</sup> Then they went to heaven<sup>4</sup> lost in the wind,<sup>5</sup> identified with the

<sup>1</sup> Speech and the rest

<sup>2</sup> Prāna, i.e. the five vital airs

<sup>3</sup> Speech, etc., no longer rested in their own individuality, but acknowledged that there was no distinction between them,—the several organs are really one as the five vital airs are one —S'

<sup>4</sup> Identified with fire, etc

<sup>5</sup> The external prāna, dependent on the deities.

ether<sup>1</sup> So too he who knoweth thus, having recognised the pre eminence to be in prāṇa having honoured prāṇa as alone the soul of knowledge goes out from this body with all these (five vital airs) He goes to heaven, lost in the wind, identified with ether he goes to that wherein those deities abide With the immortality of the deities, doth he become immortal who knoweth thus

15 अथातः पितापुत्रीयः संप्रदानमिति चाचक्षते पिता पुत्रं प्रेत्यानाह्वयति  
नैस्तृणैरगारः सस्तान्निमुपसमाधायोऽकुम्भः सपात्रमुपनिवा-  
नाहतेन वाससा नम्रच्छन्नः पिता जेत एव पुत्र उपरिधादभि-  
निपद्यत इन्द्रियैरिन्द्रियाणि ससृज्वापि वास्मा आसीनायामि-  
मुखायैत्र सप्रव्याप्तास्मे सप्रमच्छति वाच मे त्वयि दधानीति  
पिता वाच ते मयि दध इति पुत्र प्राण मे त्वयि दधानीति  
पिता प्राण ते मयि दध इति पुत्रश्चक्षुर्मे त्वयि दधानीति पिता  
चक्षुस्ते मयि दध इति पुत्र श्रोत्रं मे त्वयि दधानीति  
पिता श्रोत्रं ते मयि दध इति पुत्रोऽन्नरसान्मे त्वयि दधानीति  
पितान्नरसान्स्ते मयि दध इति पुत्र कर्माणि मे त्वयि दधानीति  
पिता कर्माणि ते मयि दध इति पुत्र सुखदुःखे मे त्वयि  
दधानीति पिता सुखदुःखे ते मयि दध इति पुत्र आनन्दं रति  
प्रजातिं मे त्वयि दधानीति पिता आनन्दं रति प्रजातिं ते मयि  
दध इति पुत्र इत्या मे त्वयि दधानीति पिता इत्या ते मयि दध  
इति पुत्रो मनो मे त्वयि दधानीति पिता मनस्ते मयि दध इति

<sup>1</sup> The Comm. reads *vāyupratisthah te* abiding as in a refuge in the thought of the pre eminence of prāṇa. He explains *ākāśāt mānah* whose soul is all pervading as the ether

<sup>2</sup> He abandons the self consciousness connected with bodily existence

पुत्रः प्रज्ञा मे त्वयि दधानीति पिता प्रज्ञा ते मयि दध इति पुत्रो  
यद्यु वा उपासिगदः स्यात् समासेनैव ब्रूयात्प्राणान्मे त्वयि  
दधानीति पिता प्राणास्ते मयि दध इति पुत्रोऽथ दक्षिणावृद्धु-  
पनिष्क्रामति त पितानुमन्त्यते यज्ञो ब्रह्मवर्चस कीर्तिस्त्वा जुषता-  
मित्यथेतरः सव्यमन्वसमभ्यवेक्षते पाणिनान्तर्वाय वसनान्तेन  
वा प्रच्छाद्य स्वर्गाल्लोकान्कामानामुहीति स यद्यगदः स्यात्पुत्रस्यैश्वर्ये  
पिता वसेत्परि वा ब्रजेद्यद्युवे प्रेयात्तथैवेनं समापयेयुर्यथा  
समापयितव्यो भवति यथा समापयितव्यो भवति ॥

Next follows the father's traditions<sup>1</sup> to the son. Thus do they in truth relate it. The father, when about to die, calls his son. Having spread<sup>2</sup> the house with new grass, and duly laid the fire, and placed<sup>2</sup> a vessel of water with a pot of rice, clothed with an unworn garment, the father lies (awaiting him). The son having come approaches him from above,<sup>3</sup> having touched all his organs with his own organs, or else let the father perform the tradition with his son seated in front of him. Then he delivers the organs over. "Let me place my speech in thee," saith the father, "I take thy speech in me," saith the son. "Let me place my breath in thee," saith the father, "I take thy breath<sup>4</sup> in me" saith the son. "Let me place my sight in thee," saith the father, "I take thy sight in me," saith the son.

<sup>1</sup> Cf. Brhadārany, 1, 5, 17

<sup>2</sup> The Comm. adds "to the north or east of the fire"

<sup>3</sup> The other recension reads, "on the son's coming the father, clothed in white, meets him from above, having touched, etc.", the Comm. notices the reading in the text

<sup>4</sup> The organ of smell.

' Let me place my hearing in thee saith the father  
 ' I take thy hearing in me saith the son Let me place  
 my flavours of food in thee saith the father I take  
 thy flavours of food in me saith the son Let me  
 place my actions in thee saith the father I take  
 thy actions in me saith the son Let me place my  
 pleasure and pain in thee saith the father I take thy  
 pleasure and pain in me saith the son Let me place  
 my enjoyment dalliance and off print in thee saith  
 the father I take thy enjoyment dalliance and off  
 spring in me saith the son Let me place my  
 walking in thee" saith the father I take thy walking  
 in me saith the son Let me place my mind<sup>1</sup> in  
 thee and the father I take thy mind in me saith  
 the son Let me place my knowledge in thee saith the  
 father I take thy knowledge in me saith the son Or  
 if the father be unable to speak much let him say at once  
 ' Let me place my vital airs in thee, and let the son  
 say I take thy vital airs in me Then the son goes  
 out having walked round his father keeping his right  
 side towards him and the father cries after him May  
 glory holiness and honour attend thee Then the son  
 looks back over his left shoulder, holding his hand or  
 the end of his garment before his face (saying)  
 Obtain thou the swarga worlds and thy desires  
 Should the father afterwards recover let him dwell in

<sup>1</sup> The other recension reads instead of the tradition of the mind  
 and knowledge that of the thoughts what is to be known and the  
 desires of 17

the authority of his son (as a guest)'; or let him become a wandering ascetic. If he dies, thus let them cause the son duly to receive the tradition, as the tradition is to be given <sup>1</sup>

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<sup>1</sup> The other recension also omits the alternative in the case of the father's being unable to speak as the various reading, quoted in the Comm., extends from p 70, l 20 to p 71, l 11,—this passage being, as usual, omitted in the MSS B C but given in D. E.

### THIRD CHAPTER

[illegible]

PRATARDANA verily, the son of Divodāsa, went to the loved mansion of Indra, by (the sacrifice of) battle and

1 The Śruti now proceeds to describe that knowledge of Brahman for the sake of which the conditioned *parāṅkopas* and *prapaṅgas* have been before described. To establish a belief in its reality a story is related where the pupil is *Īratardana* of *Kiṣṭi* endowed with power, glory, etc. superior to the gods and desiring this knowledge of Brahman and the teacher is *Indra* bound with the bond of truth though himself desiring to conceal his knowledge from men—§



by manly valour,<sup>1</sup> Indra said to him, "Oh Pratardana, choose a boon." Pratardana answered, "Choose thou for me what thou thinkest best for man." Indra said to him, "The superior<sup>2</sup> chooses not for the inferior, choose thou for thyself." Pratardana said "Let not the inferior (choose)"<sup>3</sup> Indra swerved not from the truth, for Indra is truth, Indra said to him, "Verily know me,<sup>4</sup> this I think the best for man, that he should know me I slew the three-headed son of Tvastṛ, I gave<sup>5</sup> to the wolves the devotees the Arunmukhas,<sup>6</sup> violating many a treaty I slew the hosts of Prahlāda, (I slew) the

<sup>1</sup> Cf. Bhagavad-Gītā, II, 37

<sup>2</sup> The Comm takes *varāḥ* as irregularly put for the accusative, and renders it "one chooses not a boon for another"

<sup>3</sup> It might also mean "Let not the boon become no boon" The Comm takes *avarāḥ* as meaning the previously promised boon and reads *me* for *mā*

<sup>4</sup> Me who am alone worthy of the title of 'I'—S'

<sup>5</sup> The following passage from the Aitareya Brāhmaṇa (VII, 28) is the best commentary on these words of India

When the gods excluded India from the sacrifices, (saying) "he has slain Viśvarūpa the son of Tvastṛ, he has slain Vṛtra, he has given the devotees (*i.e.*, 'asuras in that disguise,' Sayana) to the wolves, he has killed the Arunmaghās (*i.e.*, 'asuras in the form of Brahmanas,' Sayana) and he has contradicted the word of his guru Brhaspati,"—then was India debarred from drinking the Soma juice and after him were debarred also all the Kṣatriyas At length India regained the right of the Soma juice (by seizing) that very Tvastṛ's Soma, but the Kṣatriya caste remains excluded to this day

<sup>6</sup> The Comm explains the Arunmukhas as those in whose mouths the reading of the Veda is not,—they and the Arunmaghās of the Ait Br are equally obscure He adds that "they were broken in pieces by India's thunderbolts and then skulls were turned into the thorns of the desert (*karīrāḥ*) which remain to this day" In the Mahābh, vol I, p 644, we have "the great city called Hiranyapura inhabited by the Paulomas and the Danavas the Kālakanjas".

sons of Puloman in the sky and the Kālakaṅjas on the earth and not one hair of my head was harmed. Whoso knows me by no deed soever is his future bliss harmed not by theft, not by a Brāhman's murder nor by a mother's murder nor by a father's murder nor, if he wishes to commit sin, departs the bloom from his face.<sup>1</sup>

१ न होतार प्राणाज्जि प्रगल्भान मामाहुर्ममि युवानाहु प्राण  
प्राणा वा आयुषावर्णयिष्येति प्राणो वसति तावत्तु प्राणेन  
प्राणिः । कश्चिदप्यप्येति । यथा मत्स्य मत्स्य स या मा  
माहुर्ममि युवान्ते नयमायुर्गन्तिहेतुः । ण्यप्राण्यमृतत्वमक्षिति  
न्वयं त्यक्तं तद्वत् आहुर्ममि प्राणा गच्छन्तीति न हि  
कानि । तुवा रश्मया नाम प्रापयितुं चतुषा रूप श्रोत्रेण  
गच्छ मन्ता ध्यानमकभूय । प्राणा मूत्वा पयमेतानि  
नयानि प्रापयन्तीति वाच यन्ती सर्वे प्राणा अनुयन्ति चक्षु  
ष रश्म प्राणा अनुयन्ति श्रोत्र नृपयन्ती प्राणा अनुयन्ति  
मना ध्यायन्ती प्राणा अनुयायन्ति प्राण प्राणन्त सर्वे प्राणा  
अनुयायन्ती येनमुपेतिति इन्द्र उवाचास्ति य प्राणाना  
नि श्रेयमिति ॥

Indra said I am "prāna"<sup>2</sup> Worship me as identical with knowledge as life as immortal life is prāna prāna is life While prāna abides in this body so long

<sup>1</sup> Scilicet the knowledge of the identity of the individual and Supreme soul obliterates every sin

In the original *nīlam-mukhaḥanti*. The phrase is probably taken from a passage in the Taittirīya Samhitā (iii 1 1) *Nīśya nīlam na haro vyeṣi*. Sayana however there gives a different explanation *nīśya īṣṇam pāpam bhavati na tejo vigatam bhavati*

<sup>2</sup> Prāna—the active power *kriyāśakti* prajā—the cognitive power *jñānaśakti*

does life abide By prāna man obtains in this world immortality,<sup>1</sup> by knowledge he obtains true resolve. He who worships me as life and immortal, reaches his full life<sup>2</sup> in this world, and in heaven obtains immortality and becomes indestructible" (Pratardana said) "Therefore say some, prānas<sup>3</sup> become one, for none at the same time can make known a name by the speech, a form by the eye, a sound by the ear, a thought by the mind, the prānas, having become one, make known all these one by one Thus when speech speaks, all the prānas speak after it,<sup>4</sup> when the eye sees, all the prānas see after it, when the ear hears, all the prānas hear after it, when the mind thinks, all the prānas think after it, when the breath breathes all the prānas breathe after it." Indra answered, "Thus indeed it is, but the highest weal belongs only to the prānas<sup>5</sup>

३. जीवति वागपेतो मूकान् हि पश्यामो जीवति चक्षुरपेतोऽन्धान् हि पश्यामो जीवति श्रोत्रापेतो वहिरान् हि पश्यामो जीवति मनोऽपेतो बालान् हि पश्यामो जीवति बाहुच्छिन्नो जीवत्यूरच्छिन्न इत्येव

<sup>1</sup> The Comm has a different reading "by prāna he obtains immortality in the next world"

<sup>2</sup> "A hundred years is the life of man"—Śruti

<sup>3</sup> Scil the organs of sensation and action, *indriyāṇi*

<sup>4</sup> Scil each performs its proper function after an interval, however imperceptible, by "speaking, hearing, etc., after it," is meant that the proper function of each is subordinated to the leading one in each case

<sup>5</sup> This is intended to answer the objection that if each organ has its temporary superiority over the rest, why do we give such a superiority to prāna? The prānas here mentioned are the five functions of prāna

हि य नाम इत्यत्र त्वल्ल प्राण एव प्राणात्मेऽगरीर परिगृह्योत्पा-  
पयति तस्मादेतदेवोऽयमुपासीतेति सपा प्राणे सर्वांसि यो वै प्राण  
सा प्राणा या वा प्रणा स प्राणस्तस्यैष स सिद्धिरेतद्विज्ञान यत्रै-  
त पुरुष मुक्त स्वप्न न कचन परममस्मिन्प्राण एवैकधा भवति तदेनं  
वान्सर्वनामभि महाप्येति चक्षु सर्व रूपं सहा येति श्रोत्र  
सर्वं शब्दं सहा येति मन सर्वध्यानं सहाप्येति स यदा  
प्रतिबुध्यते यथाग्नेन्यत्तो सवाग्निना विस्तुतिं ज्ञा विप्रतिष्ठेत्तदेवमे-  
तन्नामानां प्राणा यदायतन विप्रतिष्ठन्ते प्राणभ्यो देवा  
देवेभ्यः लाका स एष प्राण एव प्राणात्मेऽगरीर परिगृह्योत्पा-  
पयति तस्मादेतदेवोऽयमुपासीतेति सपा प्राणे सर्वांसि यो वै  
प्राण सा प्राणा या वा प्रणा स प्राणस्तस्यैष स सिद्धिरेतद्विज्ञान यत्रै-  
त पुरुष आतो मग्नियमानान्यमेव सम्भोत्तेति तमाहुर्नमीक्षित  
न शृणोति न पश्यति न वाचा वदति न ध्यायति अस्मिन्प्राण  
एवैकधा भवति तदेनं वान्सर्वनामभि सहाप्येति चक्षु सर्व  
रूपं सहा येति श्रोत्र सर्वं शब्दं सहा येति मन सर्वध्यानं  
सहाप्यति स यस्माच्छरीरादुत्क्रामति सदैवैतं सर्वैस्तक्रामति ॥

"One lives bereft of speech for we see the dumb  
one lives bereft of sight for we see the blind one lives  
bereft of hearing, for we see the deaf one lives bereft  
of mind for we see infants one lives bereft of arms  
and bereft of legs for we see it thus Hence verily  
prāṇa is identical with knowledge (prajñā)<sup>1</sup> Having  
assumed this body it raises it up therefore let men  
worship this as Uktha<sup>2</sup> this is why we find everything

<sup>1</sup> The so called power of action is also the so called power of knowledge

<sup>2</sup> An etymological play on words Uktha quasi uttha

in prāna What prāna is, that is knowledge ;<sup>1</sup> what knowledge is, that is prāna This is the only true vision of prāna, this its true knowledge When a man is so asleep that he sees no dream soever, then he becomes absorbed in this prāna <sup>2</sup> Then <sup>3</sup> the speech enters into it with all names, the eye enters into it with all forms, the hearing enters into it with all sounds, the mind enters into it with all thoughts. When the man awakes, as from blazing fire sparks go forth in all directions, so from this soul <sup>4</sup> all the prānas go forth to their several stations, from the prānas go forth the devas, <sup>5</sup> from the devas the worlds This Prāna is alone identical with knowledge, having assumed this body it raises it up, therefore let him worship this as the true Uktha Thus do we find all in Prāna What Prāna is, that is knowledge (Prajñā), what knowledge is, that is Prāna This <sup>6</sup> is the final proof thereof, this its true understanding When yonder man, sick, about to die and very feeble, falls into fainting, his friends (standing around) say, ' His mind has departed, he hears not, he

<sup>1</sup> Knowledge (*prajñā*) here means the Supreme Soul, this and the individual *prāna* (*pancaviṁśaḥ prāṇah*) are identical

<sup>2</sup> The power of knowledge is hidden and the man only exists in the vital air, as the power of action

<sup>3</sup> The organs are absorbed with their objects in the soul

<sup>4</sup> Soul the universal soul, which is itself joy,—concealed under the disguise of prāna —The prānas are speech, etc

<sup>5</sup> Agni, etc., presiding over speech, etc —The worlds are here names, etc

<sup>6</sup> Having shown that the living man is really prāna, he proceeds to shew that in death too the dying man is to be called prāna

sees not, he speaks not with his speech, he thinks not, then he becomes absorbed in this prāṇa then the speech enters it with all names the eye enters it with all forms the hearing enters it with all sounds the mind enters it with all thoughts When he departs from this body he departs with all these<sup>1</sup>

४ वागेवास्मिन् सवाणि नामान्यभिविस्तृतं वाचा सवाणि नामान्या  
 प्राति प्राण एवास्मिन् सर्वं गन्धा अभिविस्तृतं प्राणेन  
 मनान्यानाप्राति चक्षुरवास्मिन् सवाणि रूपाण्यभिविस्तृतं  
 चक्षुषा सवाणि स्पर्शाण्याप्राति श्रोत्रमवास्मिन् सर्वं शब्दा अभिवि  
 स्तृतं श्रोत्रेण सर्वान्यानाप्राति मन एवास्मिन् सवाणि  
 ध्यानान्यभिविस्तृतं मनसा सवाणि ध्यानान्याप्राति स ह  
 तत्तावन्मिच्छति यस्तु सत्तावन्मताडय यथास्य प्रज्ञाय सवाणि  
 भूतान्येक भवन्ति तद्यात्यास्याम ॥

All names,<sup>2</sup> which are verily speech, are left in him by speech he obtains all names all odours which are verily prāṇa are left in him, by prāṇa he obtains all odours all forms, which are verily the eye are left in him by the eye he obtains all forms all sounds, which are verily the ear, are left in him by the ear he obtains all sounds, all thoughts, which are verily the mind are left in him, by the mind he obtains all thoughts

<sup>1</sup> Still to another body

<sup>2</sup> The other recension reads this differently verily speech dismisses all names from him by speech he obtains all names and so on in the other clauses The Comm explains it not only is speech absorbed in prāṇa but prāṇa with speech obtains all names—speech is not absorbed without its object

Together they two<sup>1</sup> dwell in this body, together they two depart from it. Now will we explain how in this same knowledge (Prajñā) all beings are also absorbed

5. वागेवास्या एकमङ्गमुदूल्हं तस्यै नाम परस्तात्प्रतिविहिता भूतमात्रा प्राण एवास्या एकमङ्गमुदूल्हं तस्य गन्धः परस्तात्प्रतिविहिता भूतमात्रा चक्षुरेवास्या एकमङ्गमुदूल्हं तस्य रूपं परस्तात्प्रतिविहिता भूतमात्रा श्रोत्रमेवास्या एकमङ्गमुदूल्हं तस्य शब्दः परस्तात्प्रतिविहिता भूतमात्रा जिह्वैवास्या एकमङ्गमुदूल्हं तस्यान्नरसः परस्तात्प्रतिविहिता भूतमात्रा हस्तावेवास्या एकमङ्गमुदूल्हं तयोः कर्म परस्तात्प्रतिविहिता भूतमात्रा शरीरमेवास्या एकमङ्गमुदूल्हं तस्य सुखदुःखे परस्तात्प्रतिविहिता भूतमात्रोपस्य एवास्या एकमङ्गमुदूल्हं तस्यानन्दो रतिः प्रजातिः परस्तात्प्रतिविहिता भूतमात्रा पादावेवास्या एकमङ्गमुदूल्हं तयोरित्या परस्तात्प्रतिविहिता भूतमात्रा मन एवास्या एकमङ्गमुदूल्हं तस्य धीः कामाः परस्तात्प्रतिविहिता भूतमात्रा ॥

“Speech verily milked<sup>2</sup> one portion thereof, its object, the name, was placed outside as a rudimentary element, the vital air verily milked a portion thereof, its object, the smell, was placed outside as a rudimentary element, the eye verily milked a portion thereof, its

<sup>1</sup> Prāna and prajñā—the general soul as conditioned by the powers of action and knowledge

<sup>2</sup> I have followed the Comm in taking उदूल्ह as = अदूदुहत्, but I prefer the reading of the other recension उद्धृ, the past participle of वृह् or उहृ, —“speech, etc., were portions, severally lifted up from prajñā”

object, the form was placed outside as a rudimentary element the ear verily milked a portion thereof its object, the sound, was placed outside as a rudimentary element, the tongue verily milked a portion thereof its object, the taste of food, was placed outside as a rudimentary element the two hands verily milked a portion thereof, their object, action, was placed outside as a rudimentary element the body verily milked a portion thereof its object pleasure and pain, were placed outside as a rudimentary element the organ of generation verily milked a portion thereof its objects enjoyment, dalliance and offspring, were placed outside as a rudimentary element the feet verily milked a portion thereof, their objects walkings, were placed outside as a rudimentary element the mind verily milked a portion thereof its objects thoughts and desires were placed outside as a rudimentary element

- 6 प्रज्ञया वाच समारब्ध वाचा सर्वाणि नामान्यामोति प्रज्ञया प्राण समारब्ध प्राणेन सवान्गान्वानामोति प्रज्ञया चक्षु समारब्ध चक्षुषा सर्वाणि रूपाण्यामोति प्रज्ञया श्रोत्र समारब्ध श्रोत्रेण सर्वाण्यङ्गानामोति प्रज्ञया जिह्वा समारब्ध जिह्वया सप्तानन्तरसानामोति प्रज्ञया हस्तौ समारब्ध हस्ताभ्यां सर्वाणि कर्माण्यामोति प्रज्ञया शरीर समारब्ध शरीरेण मुखदुखे आमोति प्रज्ञयोपस्थ समारब्धोपस्थेनानन्द रतिं प्रजातिमामोति प्रज्ञया पादौ समारब्ध पादाभ्यां सर्वा इत्या आमोति प्रज्ञया मन समारब्ध मनसा सर्वाणि ध्यानान्यामोति ॥



“Having mounted <sup>1</sup> by Prajñā on speech <sup>2</sup> he finds by speech all names, having mounted by Prajñā on the vital air,<sup>3</sup> he finds by the vital air all odours; having mounted by Prajñā on the eye, he finds by the eye all forms, having mounted by Prajñā on the ear, he finds by the ear all sounds: having mounted by Prajñā on the tongue, he finds by the tongue all flavours of food; having mounted by Prajñā on the hands, he finds by the hands all actions, having mounted by Prajñā on the body, he finds by the body pleasure and pain, having mounted by Prajñā on the organ of generation, he finds by the organ of generation enjoyment, dalliance and offspring, having mounted by Prajñā on the feet, he finds by the feet all walkings, having mounted by Prajñā on the mind, he finds by the mind all thoughts.

7. न हि प्रज्ञापेता वाङ्मात्रं किञ्चन प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह  
 नाहमेतन्नाम प्राज्ञासिषमिति न हि प्रज्ञापेतः प्राणो गन्धं किञ्चन  
 प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह नाहमेतं गन्धं प्राज्ञासिषमिति न  
 हि प्रज्ञापेतं चक्षू रूपं किञ्चन प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह

<sup>1</sup> “The organ of sense cannot exist without prajñā, nor the objects of sense be obtained without the organ, therefore,—on the principle, when one thing cannot exist without another that thing is said to be identical with the other,—just as the cloth being never perceived without the threads, is identical with them, or the (false perception of) silver being never found without the mother of pearl is identical with it, so the objects of sense being never found without the organs are identical with them, and the organs being never found without prajñā are identical with prajñā.”—S

<sup>2</sup> The Comm renders it here and in the other clauses “by Prajñā mounted on speech, (Prajñā) by speech finds all names” I prefer making “the man” the subject of *āpnoti*

<sup>3</sup> Prāṇa is here used, as it often is elsewhere, for the organ of smell.

नाहमेतद्रूपं प्राज्ञासिपमिति न हि प्रज्ञापेत् श्रोत्रं शब्दं कचन  
 प्रज्ञापयेदन्यत्र मे मनोऽभूत्तित्याह नाहमेतद् शब्दं प्राज्ञासिपमिति न  
 हि प्रज्ञापेत्ता निहान्नस्स कचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह  
 नाहमेतन्मनस्स प्राज्ञासिपमिति न हि प्रज्ञापतौ हस्तौ कर्म किंचन  
 प्रज्ञापयेयातामन्यत्र नो मनोऽभूत्तित्याह तु नानामेतत्कमं प्राज्ञासिप्य  
 इति न हि प्रज्ञापेत् शरीरं मुखं न दुःखं किंचन प्रज्ञापयेदन्यत्र  
 मे मनोऽभूदित्याह नाहमेतत्मुखं न दुःखं प्राज्ञासिपमिति न  
 हि प्रज्ञापेत् उपस्थं आनन्दं न रतिं न प्रज्जातिं काचन  
 प्रज्ञापयेदन्यत्र मे मनोऽभूत्तित्याह नाहमेतन्मानन्त्वं न रतिं न  
 प्रज्जातिं प्राज्ञासिपमिति न हि प्रज्ञापतौ पात्रावित्या काचन  
 प्रज्ञापयेयातामन्यत्र नो मनोऽभूत्तित्याह तु नानामेतामित्या प्रा  
 ज्ञासिप्य इति न हि प्रज्ञापेता वी काचन सिद्धेन प्रज्ञातव्यं  
 प्रज्ञापेत् ॥

' Verily, bereft of Prajñā, the speech can make known no name soever,— My mind, it says,<sup>1</sup> was elsewhere I perceived not that name Verily, bereft of prajñā, the vital air can make known no odour soever,—' My mind, it says ' was elsewhere, I perceived not that odour Verily bereft of prajñā, the eye can make known no form soever,— My mind it says, ' was elsewhere I perceived not that form Verily bereft of prajñā the ear can make known no sound soever —' My mind, it says ' was elsewhere I perceived not that sound Verily, bereft of prajñā the tongue can make

<sup>1</sup> The other recension makes the man not the organs say this Hence in the case of the hands etc it reads *My mind was elsewhere etc*

known no flavour of food soever, 'My mind,' it says, 'was elsewhere, I perceived not that flavour' Verily, bereft of prajñā, the hands can make known no action soever, 'Our mind,' they say, 'was elsewhere, we perceived not that action' Verily, bereft of prajñā the body<sup>1</sup> can make known no pleasure, no pain soever,

'My mind,' it says, 'was elsewhere, I perceived not that pleasure nor that pain' Verily, bereft of prajñā, the organ of generation can make known no enjoyment nor dalliance nor offspring soever, 'My mind,' it says, 'was elsewhere, I perceived not that enjoyment nor dalliance nor offspring' Verily, bereft of prajñā the feet can make known no walking soever,—'Our mind,' they say, 'was elsewhere, we perceived not that walking' Verily, bereft of prajñā, no thought can be completed, nor anything known which should be known."

8. न वाच विजिज्ञासीत वक्ता विद्यां गन्व विजिज्ञासीत घ्रातारं  
विद्यां रूपं विजिज्ञासीत दृष्टारं विद्यां शब्दं विजिज्ञासीत  
श्रोतारं विद्यान्नाभरस विजिज्ञासीतान्नरसस्य विज्ञातारं विद्यां कर्म  
विजिज्ञासीत कर्तारं विद्यां सुखदुःखे विजिज्ञासीत सुखदुः-  
खयोर्विज्ञातारं विद्यान्नानन्दं न रतिं न प्रजातिं विजिज्ञासीतानन्दस्य  
गतेः प्रजातेर्विज्ञातारं विद्यान्नेत्या विजिज्ञासीतेतारं विद्यां मनो  
विजिज्ञासीत मन्तारं विद्यात्ता वा एतां दशैव भूतमात्रा अधिप्रज्ञं  
दश प्रज्ञामात्रा अविभूतं वाद्वे भूतमात्रा न स्युर्न प्रज्ञामात्राः  
न्युर्वेदा प्रज्ञामात्रा न स्युर्न भूतमात्रा स्युर्न तदन्यतरतो रूपं

<sup>1</sup> The body is here inserted among the organs, since it in a manner does receive external impressions, or more probably it here implies the skin, the organ of touch—S



man wish to know the walking, let him know the walker, let not a man wish to know the mind, let him know the thinker. Verily these <sup>1</sup> ten rudimentary <sup>2</sup> elements depend on prajñā, and the ten <sup>3</sup> rudiments of prajñā depend on the elements. Were there no rudimentary elements, there would be no rudiments of prajñā, were there no rudiments of prajñā, there would be no rudimentary elements, from either alone no form would be accomplished. There is no division of this union, just as the circumference of a wheel is placed upon the spokes and the spokes upon the nave, so the rudimentary elements are placed upon the rudiments of prajñā, and the rudiments of prajñā are placed upon prāna.<sup>4</sup> This Prāna<sup>5</sup> is verily prajñā, it is joy, it is eternally young, and immortal, it is not increased by good deeds, it is not increased by bad deeds. Verily him it causes to do good deeds,<sup>6</sup> whom it desires to uplift from these worlds, while him it causes to

<sup>1</sup> The different sects in §§ 5, 6, 7 represent the ten organs (indriyāṇi) and mind, and their several objects, as the body stands for the skin, and pleasure and pain for touch, as only ten are mentioned here, mind is now omitted, but it is understood as included in the organs, and its object may be similarly understood as included in their objects.

<sup>2</sup> The various objects, as the thing spoken, etc.

<sup>3</sup> Speech, etc.

<sup>4</sup> The vital air proceeding through the nose and mouth.

<sup>5</sup> The true Prāna which developes itself in the thought that is identical with prajñā,—endowed with eternal self-manifesting prajñā—the soul which is alone worthy of the name of “ego”.—S'

<sup>6</sup> Even if the man himself be not willing,—just as a demon possessing a person's body, itself remaining without action makes the owner perform various actions —S'

do bad deeds whom it desires to sink down. This is the guardian of the world, this the king of the world this the lord of the world this is my soul. Thus let a man know thus let a man know.

## FOURTH CHAPTER<sup>1</sup>

1. अथ ह वै गार्ग्यो बालाकिरनूचानः संस्पृष्ट आस सोऽवसदुगीनेषु  
सवसन्मत्स्येषु कुरुपञ्चालेषु काशिविदेहेष्विति स हाजातगत्रुं  
काश्यमाब्रज्योवाच ब्रह्म ते ब्रवाणीति त होवाचाजातगत्रुः सहस्रं  
दक्ष इत्येतस्या वाचि जनको जनक इति वा उ जना धावतीति ॥

NOW<sup>2</sup> Gārgya, the son of Balāka, was renowned as a reader of the Veda. He wandered about and sojourned<sup>3</sup> among the Usīnaras, the Matsyas, the Kurus, the Pañcālas, the Kāśīs and the Videhas. He came to Ajātas'atru, the king of the Kāśīs, and said "Let me tell the Brahman." Ajātas'atru said to him, "I give thee one thousand cows for these words of thine

<sup>1</sup> This chapter is found with some variations in the second book of the Brhadāranyaka.

<sup>2</sup> A doubt may arise in hearer's mind,—“prāna alone is the soul distinguished by consciousness and possessing the qualities of joy, etc.” To remove this error, the Śruti proceeds to describe another conscious Being, identical with joy, beyond Prāna, which loses its consciousness in deep sleep. At the same time a legend is told to show how hard it is for the self-conceited to attain the knowledge of Brahman—S'

<sup>3</sup> The curious form सवसन् may be irregular for सवसन् (Cf वेति for व्येति, iii, 1), the construction can hardly admit of स वसन्. The MSS of the Comm. vary very much in writing it, though the texts in both recensions agree.

Many are the persons who run hither (foolishly) crying<sup>1</sup>  
Janaka Janaka

2 आदित्य इन्द्रो यत्र विराजि न यः सन्निवि शत्रो तावाविद्रा  
वेवुः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः  
यः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः  
शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः  
शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः शत्रोः

In the sun—the Great in the moon—Food in lightning—Truth in thunder—Sound in wind—Indra Vanthas in space—the Plenum in fire—the Vanquisher in water—Brilliance (tejas) Thus with reference to the divinities (adhidivata) Now with reference to the self (adhyatma) In the mirror the Counterpart in the shadow—the Double in the echo—Life (jīva) in sound—Death in sleep—Yama (Lord of the dead) in the body—Prajapati (Lord of Creation) in the right eye—Speech in the left eye—Truth—

3 एतन्मात्रं ज्ञायन्त्येव तस्य श्रुत्वा पुनस्तन्मात्रमुपासत इति त  
तन्मात्रं ज्ञायन्त्येव तस्य श्रुत्वा पुनस्तन्मात्रमुपासत इति त  
तन्मात्रं ज्ञायन्त्येव तस्य श्रुत्वा पुनस्तन्मात्रमुपासत इति त  
तन्मात्रं ज्ञायन्त्येव तस्य श्रुत्वा पुनस्तन्मात्रमुपासत इति त

The son of Balaka said, 'I adore him who is the spirit in the sun. Ajātasatru said. Speak not proudly

They cry. Our father Janaka is a giver and speaker of the knowledge of Brahman with the means thereto, and they run to me knowing not whether I am really such or no—<sup>c</sup>

These are the clue words of the subsequent conversation



speak not proudly of this, I adore him as the vast one, clothed in white raiment,<sup>1</sup> all-excelling, the head of all beings. whoso thus adores him, excels all and becomes the head of all beings.”<sup>2</sup>

4 स होवाच बालाकिर्य एवम चन्द्रमसि पुरुषस्तमेवाहमुपास इति त  
होवाचाजातशत्रुर्मैतस्मिन् सवादयिष्टा अन्नस्यात्मेति वा अहमेत  
मुपास इति स यो हैतमेवमुपास्तेऽन्नस्यात्मा भवति ॥

The son of Balāka said, “I adore him who is the spirit in the moon” Ajātasatru said, “Speak not proudly, speak not proudly of this, I adore him as the soul of food, whoso thus adores him, becomes the soul of food”

5 सहोवाच बालाकिर्य एवम विद्युति पुरुषस्तमेवाहमुपास इति त  
होवाचाजातशत्रुर्मैतस्मिन् सवादयिष्टाः सत्यस्यात्मेति वा अहमेत-  
मुपास इति स यो हैतमेवमुपास्ते सत्यस्यात्मा भवति ॥

The son of Balāka said, “I adore him who is the spirit in the lightning” Ajātasatru said, “Speak not proudly, speak not proudly of this, I adore him as the soul of truth,<sup>3</sup> whoso thus adores him becomes the soul of truth”

6. स होवाच बालाकिर्य एवम स्तनयितौ पुरुषस्तमेवाहमुपास इति त  
होवाचाजातशत्रुर्मैतस्मिन् सवादयिष्टाः शब्दस्यात्मेति वा अहमे-  
तमुपास इति स यो हैतमेवमुपास्ते शब्दस्यात्मा भवति ॥

<sup>1</sup> The Comm refers to the Brhad Ā as giving these qualities to the Puruṣa in the moon, as the moon is the Susumnā ray of the sun, there is no inconsistency in their being also qualities of the sun

<sup>2</sup> Under whatever qualities he adores Brahman, he himself becomes possessed of those qualities —S'

<sup>3</sup> The other recension has “the soul of splendour”

The son of Balāka said ' I adore him who is the spirit in the thundercloud ' Ajātasatru said ' Speak not proudly, speak not proudly of this I adore him as the soul of sound whose thus adores him becomes the soul of sound

7 स होवाच तालाक्ष्य ण्यप वायो पुरुषन्तमेवाहमुपास इति त  
होवाचाततगुमार्मन्मि मायिष्टा इन्द्रा वपुष्ठाऽपराजिता  
मेनेति वा अमेतमुपास इति स यो हेतमेवमुपास्ते जिग्युह वा  
अपराजिज्जुस्यन्त्यनापी भवति ॥

The son of Balāka said ' I adore him who is the spirit in the wind ' Ajātasatru said ' Speak not proudly speak not proudly of this I adore him as Indra, whom none can stay whose hosts are unconquerable whose thus adores him becomes a conqueror unconquerable by others and himself conquering others

8 स होवाच वा । रिषि ण्यप आनागे पुरुषन्तमेवाहमुपास इति त  
होवाचाजतशत्रुमार्मन्मवादिष्टा पूषामप्रवृत्ति ब्रह्मेति वा  
अमेतमुपास इति स या हेतमेवमुपास्ते पूयते प्रजया पशुभिर्य  
जसा ब्रह्मचर्येन स्वर्गण लोकेन समामुरेति ॥

The son of Balāka said ' I adore him who is the spirit in the ether ' Ajātasatru said ' Speak not proudly speak not proudly of this I adore him as the full and actionless Brahman whose thus adores him, is

<sup>1</sup> The two recensions often differ in the order of the dialogue as well as in other points thus the second recension transposes § 7 and § 6 and reads §§ 10—15 in the order 10 12 13 11 15 14

filled with progeny, cattle, fame, holiness, and svarga, and accomplishes his full life in this world ”<sup>1</sup>

9. स होवाच बालाकिर्य एवैषोऽग्नौ पुरुषस्तमेवाहमुपास इति तं  
होवाचाजातशत्रुर्ममैतस्मिन्सवादयिष्ठा विषासहिरिति वा अहमेत-  
मुपास इति स यो हैतमेवमुपास्ते विषासहिर्ह वा अन्येषु भवति ॥

The son of Balāka said, “ I adore him who is the spirit in the fire ” Ajātas’atru said, “ Speak not proudly, speak not proudly of this, I adore him as the irresistible, whoso thus adores him, becomes irresistible among others ”<sup>2</sup>

10 स होवाच बालाकिर्य एवैषोऽप्सु पुरुषस्तमेवाहमुपास इति तं  
होवाचाजातशत्रुर्ममैतस्मिन्सवादयिष्ठास्तेजस आत्मेति वा अहमे-  
तमुपास इति स यो हैतमेवमुपास्ते तेजस आत्मा भवतीत्यधिदै-  
वतमथाध्यात्मम् ॥

The son of Balāka said, “ I adore him who is the spirit in the waters ” Ajātas’atru said, ‘ Speak not proudly, speak not proudly of this, I adore him as the soul of light, whoso thus adores him, becomes the soul of light ”<sup>3</sup> Thus far the adoration depending on the deities, now that which depends on the soul

11 स होवाच बालाकिर्य एवैष आदर्शो पुरुषस्तमेवाहमुपास इति  
तं होवाचाजातशत्रुर्ममैतस्मिन्सवादयिष्ठाः प्रतिरूप इति वा

<sup>1</sup> One hundred years — ‘

<sup>2</sup> The other recension reads *anvesa* for *anyesu* “ he follows the adoration ”

<sup>3</sup> The other recension has “ the soul of the name ” The Schol notices the reading of another Śākhā (i e, Brhadārany) *pratrūpa*

अहमेतमुपास इति स या हेतमेवमुपास्ते प्रतिरूपो हेवास्य  
प्रपितामहाभावते नाप्रतिरूप ॥

The son of Balāka said "I adore him who is the spirit in the mirror Ajātasatru said "Speak not proudly speak not proudly of this I adore him as the reflection whose thus adores him is born truly reflected in his children, not falsely reflected

12 स हावाच वाटाश्वि एवैष जगता पुरयस्तमेवाहमुपास इति त  
हावाचाजातशत्रुमार्मैतस्मिन्सवाद्विष्टा द्वितीयाऽनपम इति वा  
अहमेतमुपास इति स या हेतमेवमुपास्ते निन्दत द्विताया  
द्वितीययान्भवति ॥

The son of Balāka said I adore him who is the spirit in the shadow Ajātasatru said, Speak not proudly, speak not proudly of this I adore him as the double and inseparable whose thus adores him obtains (offspring) from the double<sup>1</sup> and himself becomes doubled<sup>2</sup>

13 स होवाच नाकिं एवैष प्रतिश्रुत्वाया पुरयस्तमेवाहमुपास इति त  
होवाचाजातशत्रुमार्मैतस्मिन्सवाद्विष्टा अमुगिति वा अहमेतमुपास  
इति स यो हेतमेवमुपास्ते न पुरा कालात्समोहमेति ॥

The son of Balāka said "I adore him who is the spirit in the echo Ajātasatru said 'Speak not

<sup>1</sup> i.e. The wife

In his children grand children etc.—The other recension puts this close in § 12 and here has I adore him as death whose thus adores him his children die not before their time

proudly, speak not proudly of this, I adore him as the life, whoso thus adores him, faints not before his time "

14. स होवाच बालाकिर्य एवैष जन्दे पुरुषस्तमेवाहमुपास इति तं  
होवाचाजातशत्रुर्मैतस्मिन्सवादयिष्ठा मृत्युरिति वा अहमेतमुपास  
इति स यो हैतमेवमुपास्ते न पुरा कालोत्प्रेतीति ॥

The son of Balāka said, "I adore him who is the spirit in sound " <sup>1</sup> Ajātas'atru said, "Speak not proudly, speak not proudly of this, I adore him as death, whoso thus adores him, dies not before his time "

15 सहोवाच बालाकिर्य एवैतत्पुरुषः सुप्तः स्वप्नयाचरति तमेवाहमुपास  
इति त होवाचाजातशत्रुर्मैतस्मिन्सवादयिष्ठा यमो राजेति वा  
अहमेतमुपास इति स यो हैतमेवमुपास्ते सर्व हास्मा इद  
श्रैष्ठ्याय यम्यते ॥

The son of Balāka said, "I adore him who as that sleeping spirit, goes forth by sleep." <sup>2</sup> Ajātas'atru said, "Speak not proudly, speak not proudly of this, I adore him as king Yama, whoso thus adores him, to him all this (world) is subdued for his weal."

16. स होवाच बालाकिर्य एवैष शरीरे पुरुषस्तमेवाहमुपास इति तं होवाचा-  
जातशत्रुर्मैतस्मिन्सवादयिष्ठाः प्रजापतिरिति वा अहमेतमुपास

<sup>1</sup> In the other recension, "I adore him who as sound follows the spirit Ajātas'atru said, 'Speak not proudly, speak not proudly of this', I adore him as life, whoso thus adores him, neither himself nor his children faint before their time "

- The Comin interprets this as *svapnayā* (*svapnena*) *carati*, otherwise it would have seemed more natural to take it as *svapnayā* (*svapne*) *ācarati* The other recension has, "I adore that wise soul, by whom this sleeping man goes forth by sleep "

इति स या हेतमेवमुपास्ते प्रजायते प्रजा पशुभि यशसा  
ब्रह्मचसेन स्वर्गेण लोकान समायुरेति ॥

The son of Balāka said, "I adore him who is the spirit in the body Ajātasatru said Speak not proudly, speak not proudly of this I adore him as Prajā pati, whose thus adores him is multiplied in children cattle glory holiness heaven and accomplishes his full life

17 स हावाच बालाकिर्य ष्वैष तक्षिणेऽक्षिणि पुरुषस्तमेवाहमुपास इति  
त हावाचानातशत्रुमामेतस्मिन्सवादयिष्टा वाच आत्माग्नेरात्मा  
ज्योतिष आत्मेति वा अहमेतमुपास इति स यो हेतमेवमुपास्त  
प्तेषा सर्वपामात्मा भवति ॥

The son of Balāka said I adore him who is the spirit in the right eye Ajātasatru said 'Speak not proudly, speak not proudly of this I adore him as the soul of speech, the soul of fire the soul of splendour whose thus adores him becomes the soul of all these

18 स होवाच बालाकिर्य ष्वैष सत्येऽक्षिणि पुरुषस्तमेवाहमुपास इति  
त हावाचानातशत्रुमामेतस्मिन्सवादयिष्टा सत्यस्यात्मा विद्युत  
आत्मा तेजस आत्मेति वा अहमेतमुपास इति स या  
हेतमेवमुपास्त एतेषा सर्वपामात्मा भवतीति ॥

The son of Balāka said I adore him who is the spirit in the left eye Ajātasatru said Speak not proudly speak not proudly of this I adore him as the soul of truth the soul of the lightning, the soul

of light, whoso thus adores him, becomes the soul of all these ”

19 तत उ ह बालाकिरूपणीमास त होवाचाजातशत्रुरेतावनु बालाका  
 ३ इत्येतावदिति होवाच बालकिस्त होवाचाजातशत्रुर्मृषा वैखल्य  
 मा सवादयिष्ठा ब्रह्म ते ब्रवाणीति यो वै बालाक एतेषा  
 पुरुषाणां कर्ता यस्य वै तत्कर्म स वै वेदितव्य इति तत उ ह  
 बालाकिः समित्पाणिः प्रतिचक्रम उपायानीति त होवाचाजातशत्रुः  
 प्रतिलोमरूपमेव तन्मन्ये यत्क्षत्रियो ब्राह्मणमुपनयेतैहि व्येव  
 त्वा ज्ञपयिष्यामीति त ह पाणावमिपद्य प्रवव्राज तौ ह सुप्त  
 पुरुषमाजग्मतुस्त हाजातशत्रुरामन्त्रयाचक्रे बृहत्पाण्डरवासः  
 सोमराजन्निति स उ ह शिरस्य एव तत उ हैन यष्टया विचिक्षेप  
 स तत एव समुत्तस्थौ त होवाचाजातशत्रुः कौप एतद्बालाके  
 पुरुषोऽशयिष्ठ कैतदभूत्कुत एतदागादिति तत उ ह बालाकिर्न  
 विजज्ञे त होवाचाजातशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ठ  
 यत्रैतदभूद्यत एतदागादिति हिता नाम हृदयस्य नाड्यो  
 हृदयात्पुगीततमभिप्रतन्वन्ति तद्यथा सहस्रधा केशो विपाटित-  
 स्तावदण्व्य पिङ्गलस्याणिम्ना तिष्ठन्ति शुक्लस्य कृष्णस्य  
 पीतस्य लोहितस्य च तासु तदा भवति यदा सुप्तः स्वप्न न  
 कंचन पश्यति ॥

Then verily the son of Balāka became silent. Ajātasatru said to him, “ Thus far only (reaches thy knowledge,) O son of Balāka ? ” “ Thus far only,” he replied Ajātasatru said, “ Speak not proudly without cause, (saying) ‘ Let me tell thee Brahman ’ O son of Balāka, He who is the maker of these spirits, whose work is all this, *He* verily is the Being to be known ” Then truly the son of Balāka came up to him with fuel

in his hand saying 'Let me attend thee (as my guru) Ajātasatru said to him 'This I consider contrary to nature that a Kṣatriya should instruct a Brāhmaṇa' 'Come I will tell thee all I know' Then having taken him by the hand, he set forth 'They came to a man<sup>2</sup> asleep Ajātasatru called him (saying) 'Oh thou vast one, clothed in white raiment king Soma"<sup>3</sup> 'The man still lay asleep 'Then he pushed him with his staff, and he at once rose up Ajātasatru said to the son of Balāka 'Where O son of Balāka lay this spirit asleep where was all this done whence came he thus back?' Then the son of Balāka knew not what to reply Ajātasatru said to him 'This is where O son of Balāka, this spirit lay asleep, where all this was done and whence he thus came back 'The vessels of the heart named *Hita*<sup>4</sup> proceeding from the heart surround the great membrane (round the heart) thin as a hair divided into a thousand parts and filled with the minute essence of various colours, of white, of black, of yellow and of red 'When the sleeping man sees no dreams soever, he abides in these<sup>5</sup>

<sup>1</sup> This is contrary to the remarkable passage in the Chandogya Upanisad v 3 7 Vide p 161 ante

Purusa has here an undermeaning as the soul or spirit as distinguished from prana

<sup>2</sup> These are all epithets of Prana

<sup>4</sup> *Hita* as doing good (*hita*) to living creatures Cf Bṛhad Ar iv 3 20

The other recension has no division of sections here The Comm reads it 'Then the sleeping man abides in these vessels But when he sees no dreams soever then he is absorbed in that prana



20. अथास्मिन्प्राण एवैकधा भवति तदेनं वाक् सर्वैर्नामभिः सहाप्येति चक्षुः सर्वे रूपैः सहाप्येति श्रोत्र सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः स एव प्राण एव प्रज्ञात्मेऽं शरीरमात्मानमनुप्रविष्ट आलोमम्य आनखेम्यस्ताद्यथा क्षुरः क्षुरधानेऽवोपहितो विश्वम्भरो वा विश्वम्भरकुलाय एवमेवैष प्रज्ञात्मेऽं शरीरमात्मानमनुप्रविष्ट आ लोमम्य आ नखेम्यस्तमे- तमात्मानमेत आत्मानोऽन्ववस्यन्ते यथा श्रेष्ठिन स्वास्तद्यथा श्रेष्ठा स्वैर्भुङ्क्ते यथा वा स्वाः श्रेष्ठिन भुञ्जन्त्येवमेवैष प्रज्ञात्मेतैरात्म- मिर्भुङ्क्त एवमेवैत आत्मान एतमात्मान भुजति स यावद् वा इन्द्र एतमात्मान न विजज्ञे तावदेनमसुरा अभिबभूवुः स यदा विजज्ञेऽथ हत्वासुरान्विजित्य सर्वेषां च देवानां सर्वेषां च भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्येतथो एवैव विद्वान् सर्वान् पाप्मनोऽपहत्य सर्वेषां च भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति य एवं वेद य एवं वेद ॥

“Then is he absorbed in that Prāṇa. Then the speech enters into it with all names, the sight enters with all forms, hearing enters with all sounds, the mind enters with all thoughts. When he awakes, as from blazing fire sparks go forth in all directions, so from this Soul all the prāṇas go forth to their several stations, from the prāṇas go forth the devas, from the devas the worlds. This is the true Prāṇa, identical with Prajñā, entering this body and soul, it penetrates to the nails and hairs of the skin. Just as a razor placed in a razor

case or fire in the home of fire,<sup>1</sup> thus this Soul<sup>2</sup> itself Prajñā, enters this body and soul<sup>3</sup> to the hairs and nails. The inferior souls follow this Soul as the household the householder. As the householder feeds with his householder, and as the household feed on the householder so this Soul itself Prajñā feeds with those souls<sup>4</sup> and thus those souls feed on this Soul. As long as Indra<sup>5</sup> knew not this Soul so long the Asuras overcame him. When he knew it then having conquered and slain the Asuras, he attained the pre-eminence of all gods and all beings he attained sovereignty and empire. Thus too is it with him who hath this knowledge having destroyed all sins,—and he attaineth the pre-eminence of all beings and sovereignty and empire who knoweth thus who knoweth thus.

<sup>1</sup> i.e. As fire in a forest Cf. Bṛhad Ār. i. 4

The eternal self manifesting knowledge endued Soul, alone worthy of the appellation of ego —

So the body and the organs —

<sup>4</sup> The soul conditioned as the power of action and knowledge enjoys together with these inferior souls (speech etc.) which pretend to the appellation of ego. Or it may mean it enjoys by their means —

<sup>5</sup> See this legend at full length in the concluding chapters of the Chandogya Upanisad

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